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AN

EXPLICATORY CATECHISM:

OR

AN EXPLANATION

OF THE

Assembly's Shorter Catechism.

Wherein all the answers in the Assembly's Catechism are taken abroad under Questions and Answers: the truths explained, and proved by Reason and Scriptures; several Cases of Conscience resolved; some chief Controversies in Religion stated with Arguments against divers Errors: useful to be read in private families after examination of the Catechism itself, for the more clear and thorough understanding of what is therein learned.

BY THOMAS VINCENT,

SOMETIME MINISTER OF MAUDLIN, MILK-STREET, LONDON.

NEW-YORK:

PRINTED BY LEWIS DEARE.

1806.

426/99

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AN EPISTLE

TO

THE READER.

THAT popish axiom is long since exploded; that ignorance is the mother of devotion.

The world now doth see, that without knowledge the mind is not good. And look as no knowledge is so necessary, as that of the grounds and principles of the Christian religion, so no way is so apt to convey it to men, as that which is called catechistical. More knowledge is ordinarily diffused, especially among the ignorant, and younger sort, by one hour's catechistical exercise, than by manny hours discourses. This way helps the understanding, whilst it provokes the attention: many elaborate sermons being lost through inadvertency of the hearers. Thus not only ignorance is cured, but error also is prevented: Too many being disguised, because they were not at first well grounded in the principles of the doctrine of CHRIST. For such reasons as these, we highly approve the labours of this reverend Brother, his explanation of the Assembly's Shorter Catechism. And having to our great satisfaction perused it ourselves in whole or in part, do readily recommend it to others: For he composed it at first for his own particular congregation, yet we judge it must be greatly useful to all Christians in general, especially to private families. The manner of using it in famlies, must be left to the discretion of the masters and governors respectively, though yet we concur with the author, and think it adviseable (as he hints in one of his Epistles) that after a question of *the Catechism* is propounded, and an answer is re-

turned without the book by one of the family, the same person, or some other, to be called upon to read (if not rehearse) the explanation of it, the rest reading along with him in several books; by which means their thoughts (which are apt to wander) will be the more intent. To conclude; though the Assembly's Shorter Catechism itself be above our recommendation, as having its praises already in the churches of Christ; Yet we think it good to give it under our hands, that this explication of it is very worthy of acceptation.

J. Owen, D. D.
Joseph Caryl,
G. Griffeth,
Henry Stubs,
Edmund Calamy,
Matthew Barker,
John Loder,
John Ryther,
Nicholas Blaikie,
James Janeway,
Henry Vauhan,
William Maddocks,
John Turner,
William Thomson
T. Matton, D. D.
William Jenkyn,
Chr. Fowler,
T. Lye,
T. Cawton,
T. Brooks,
Benjamin Needler,
Daniel Bull,
Charles Morton,
William Carslake,
Robert Franklin,
Matthew Sylvester,
Nath. Vincent,
T. Jacomb, D. D.
T. Case,
T. Watson,
T. Doolittle,
J. Innes,
John Wells,
Richard Maver,
John Hitches,
Edward Veal,
Edward West,
Edward Lawrence,
John Chester,
James Sharp.

TO THE

MASTERS AND GOVERNORS

OF

FAMILIES

Belonging to my Congregation.

Some dedicate their books unto Lords and Ladies, or other great persons, such possibly I might find out, had I a mind to seek: But as my love is most endeared unto you, to whom I stand so nearly related; so my greatest ambition is to be serviceable to your souls. Your cordial and constant love (to me and my labours in a whiffling age) of which you have given many manifest proofs, deserveth a greater expression of my grateful sense, than the dedication of this book unto you.

God, by bringing you under my ministry, hath given me the charge of your souls; and God, by bringing persons into your families, hath given you the charge of their souls. Our charge is great, and to be guilty of the ruin of souls, is dreadful! Happy shall we be, if we be found faithful to our own and others souls, in the great day of accounts. Too many, even in our nation and city perish, and run blindfold into hell, for want of knowledge, for want of instruction; and as no way of instruction doth convey clearer light of distinct knowledge in the principles of religion, than the way of catechising; so the neglect of this in ministers and masters of families, is such a sin of un-

faithfulness unto the souls of them that are under their charge, for, all of us should take heed we have it not to answer for, at the appearance of our Lord. It is not sufficient for you that you bring your children and servants to receive public instruction: but it is your duty also to instruct them privately, and at home to examine them in their Catechisms. I know no Catechism more full of light and sound doctrine, than the Shorter Catechism of the reverend Assembly; which because in many answers there are things not easy to be understood by beginners; therefore in this, my application of it, I have taken pains to take abroad every answer, to open it in several, under questions and answers, and to confirm the truths there by reason and scripture-proofs: which I have endeavoured to do as plainly and familiarly as I could, that every thing therein may be the more intelligible and useful unto such as either learn or read it. Some chief controversies in religion I have touched upon, briefly propounding arguments for the backing of truth, and not left objections wholly unanswered; which I have the rather done, that all of you, especially the more unexperienced young ones under you, might get some armour against every where prevailing error. You know that some have committed the whole, so far as we have gone, unto memory; how beneficial they have found this, others besides themselves may speak. Yet all have not that strength of memory, neither would I impose this explanation to be learned without the book at all. Yet this I advise, that you who are masters of families, would set apart time twice, or at least once every week, to examine your children and servants in the Assembly's Catechism, taking Mr. Lye's excellent method in the way of asking questions, whom God hath made singularly useful in diffusing much light among young ones. And after they have given you the answers without book which are in the Catechism, that then yourselves would read, or cause one of them to read some part of this explanation on these answers, so far as you can well go at *at a time: and if* each of them that can read, should

both in your families and in your assembly have one of these explanations in their hands to read, along with them that read, or publicly answer, they would the better attend and understand what is read or answered: which course, I apprehend, will exceedingly tend to their great profit; and that such as do this with dilligence, will (through God's grace) attain in a short time proficiency in the best knowledge, which is such a jewel, that none, methinks should be contented without, when for less labour than for jewels of inferior value it may be obtained. This Explanatory Catechism was chiefly (if not only) intended for you, and the use of such as are of my own congregation: which if it may find acceptation also with, and prove beneficial unto other families; I shall rejoice, the more generally useful these poor labours are, as it will tend so much the more to the glory of my great Master, so it will yield to myself the greatest comfort, especially in a dying hour. I shall take my leave of you, though I be not departing from you, with the departing exhortation of the apostle Paul, Acts xx. 32. 'And now brethren I commend you to 'God, and to the word of his grace, which is able to 'build you up, and to give you an inheritance among 'all them which are sanctified.'

Your soul's earnest well-wisher,

THOMAS VINCENT.

TO

THE YOUNG ONES

OF

MY CONGREGATION,

ESPECIALLY THOSE THAT ANSWER THIS EXPLICATORY CATECHISM IN OUR PUBLIC ASSEMBLY.

SHOULD I leave you out of my dedication of this book, I might seem both injurious unto you, for whose sake chiefly the book itself was composed, and injurious to my own love which I have for you, so many ways endeared, whereby also I am strongly obliged to do all the service I can for your souls. Your reciprocal love is a great tye: but the chief obligation of all, is the near relation between us, when I can write to you, not as my hearers only, but to many of you as my children; and that I may say in the words of the apostle, 1 Cor. iv. 15. (which I desire to speak not to my own, but to the praise and glory of God, through whose blessing alone it is, that my ministry, so mean comparatively, hath had this effect.) Though you should have ten thousand instructors in Christ, yet have ye not many fathers: For in Christ Jesus I have begotten you through the gospel. My endeavours are (as a father his children) to feed you with knowledge and understanding, and that of incomparably the most excellent things. Had you as large understanding in the secrets and mysteries of nature, as the greatest and most wise philosopher, Solomon himself not excepted. Had you skill in all languages under heaven,

and could speak with the tongues of men and angels, yet all human knowledge in the greatest height and improvement of it, would not be worthy to be compared and named the same day with the knowledge of Jesus Christ, and the mysteries of salvation, with which I would acquaint you. You have seen the light of the moon, and some brightness in the stars, when the curtains of the night have been drawn over the heavens, all which luminaries upon the rising of the sun with its most glorious light, have disappeared and shrunk out of light into darkness; such is the light of human knowledge compared with the beams of divine light, which doth issue forth from the sun of righteousness. It is the light of the knowledge of the will, and ways, and glory of God in the face of Jesus Christ, that I desire to hold forth unto you. The whole scripture is full of this light: but as in the moon, some parts are clearer than other, so in the holy scriptures, some parts are more full of this light: such are those parts which contain the chief things to be known and believed, to be done and practised in order unto salvation. These things are excellently reduced by the late reverend Assembly, into Questions and Answers in their Shorter Catechism. In this Catechism, I have been some years instructing some of you; and that you might the better understand what you there learn, I did above four years ago begin the explanation of it, which at first you had in writing; and upon your desire afterwards, I put it sheet after sheet, as you learned it, in the press for you. The often failure of the printer hath caused many interruptions, and intermissions in our work; therefore having finished the whole, I have now printed the whole together, that we be not broken off upon that account any more: Which as the fruit of much study, and as a token of most dear love, I present unto you. And now (Dear Young Ones) think not much in taking pains in learning that which hath cost me so much pains in composing for you. Such of you as have no time or strength of memory for the learning of it, I advise to the frequent reading of it: And

where it is not read in your families, that you often read it over alone. How profitable this will prove, experience (through God's blessing) in a short time will show. Whereby you may be able to look over the heads of the most of your years in knowledge: which that you may be filled with, as with every grace, is the prayer for you to the Father of lights from whom cometh every good and perfect gift, of,

Your's in the sincerest bonds,

THOMAS VINCENT.

AN

EXPLANATION

OF THE

Assembly's Shorter Catechism.

I. QUESTION.

WHAT is the chief end of man?

Answer. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 1. What is meant by the chief end of man?

A. The chief end of man is that which man ought chiefly to aim at, or design, to desire, seek after, and endeavour to obtain, as his chief good and happiness: unto which his life and his actions ought to be referred and directed; which is the glorifying of God, and the enjoyment of God for ever.

Q. May men have no other chief end, than the glorifying and enjoying of God?

A. Men ought to have no other chief end, than the glorifying of God; but they may have subordinate ends. For 1. Men ought to be diligent in their particular callings for this end, that they may provide for themselves and their families, 1. Thess. iv. 11, 12. Do your own business and work with your hands, that you may have lack of nothing. 2. Men may eat and drink, and sleep, for this end, that they may nourish, and refresh their bodies: It is lawful to design, and *desire*, and seek these in such actions subor-

dinately or less principally: but in these and all actions men ought principally and chiefly to design and seek the glory of God, 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God. 3. Men may moderately desire and endeavour after the enjoyment of such a portion of the good things of the world as are needful and useful: but they ought to make choice of God for their chief good and desire the eternal enjoyment of him as their chief portion, Psalm lxxii. 25, 26. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee, or in comparison with thee, my flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Q. 3. What is it to glorify God?

A. 1. Negatively, to glorify God is not to give any additional glory to God; it is not to make God more glorious than he is: for God is uncapable of receiving the least addition to his essential glory, he being eternally and infinitely perfect and glorious, Psalm v. 48. Your Father which is in heaven is perfect, Mat. xvi. 2. Thou art my Lord: my goodness extendeth not to thee. 2. Affirmatively, to glorify God, is to manifest God's glory, not only passively, as all creatures do which have neither religion nor reason, but also actively. Men glorify God, when the design of their life and actions is the glory and honour of God. 1 Pet. ii. 9. That he should shew forth the praises of him who hath called you, &c. 1. When inwardly they have the highest estimation of him, the greatest confidence in him, and the strongest affections to him, this is glorifying of God in your spirit, 1 Cor. vi. 20. Glorify God in your spirits, which are God's. 2. When outwardly they acknowledge God according to the revelations he hath made of himself, when with their lips they shew forth God's praise. Psalm l. 23. He that offereth praise, glorifieth me. When they sincerely endeavour in their actions, the exalting of God's name, the promotion of the interest of his kingdom in the world, and to yield that worship and obedience to him which he hath prescribed in his word, Psalm

xxxiv. 4. O magnify the Lord with me: and let us exalt his name together. Rev. xiv. 7. Fear God and give glory to him, and worship him that made heaven and earth, and the sea, and the foundation of waters.

Q. 4. What is it to enjoy God?

A. To enjoy God, is to acquiesce or rest in God, as the chief good, with complacency and delight, Psalm cxix. 7. Return unto thy rest, O my soul.

Q. 5. How is God enjoyed here?

A. God is enjoyed here, when people do settle themselves upon and cleave to the Lord by faith, Joshua xxiii. 8. But cleave to the Lord your God. 2. When they taste the Lord's goodness, and delight themselves in the gracious presence, and sensible manifestations of God's special love unto them. Psalm xxxiv. 8. O taste and see that the Lord is good, Rom. v. 5. Because the love of God is shed abroad in your heart by the Holy Ghost.

Q. 6. How will God be enjoyed by his people hereafter?

A. God will be enjoyed hereafter by his people, when they shall be admitted into his glorious presence have an immediate sight of his face, and full sense of his love in heaven, and there fully and eternally acquiesce and rest in him, with perfect and inconceivable delight and joy, 1 Cor. xiii. 12. Now we see through a glass darkly; but then face to face, Heb. iv. 9. There remaineth therefore a rest to the people of God, Psalm xvi. 11. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

Q. 7. Why is the glorifying of God and enjoying of God joined together as one chief end of man?

A. Because God hath inseparably joined them together, so that men cannot truly design and seek the one without the other; they which enjoy God most in his house on earth do most glorify and enjoy him, Psalm lxxxiv. 4. Blessed are they that dwell in thy house, they will be still praising thee. And when God shall be most fully enjoyed by the saints in heaven, *he shall be* most highly glorified, 2 Thes. i. 10. *He will come to* be glorified in his saints.

Q. 8. Why ought men chiefly to design the glorifying of God in all their actions?

A. 1. Because God hath made them, and made them for this end, and given them a soul capable of doing it, beyond irrational creatures, Psalm c. 3. Know ye that the Lord is God, it is he that made us and not we ourselves. Prov. xv. 4. The Lord made all things for himself. Psalm cii. 1. Bless the Lord, O my soul: and all that is within me, bless his holy name. 2. Because God doth preserve them and make provison for them, that they might glorify him, Psalm lxvi. 8. 9. O bless our God, O ye people! which holdeth our soul in life. Psalm xcv. 6, 7. O come, let us worship before the LORD, for we are the people of his pasture, and the sheep of his hand. 3. Because God hath redeemed them, and bought them with his precious blood, that they may glorify him, 1 Cor. vi. 19, 20. Ye are not your own, for ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's. 4. Because he hath given them his word to direct, his Spirit to assist, and promiseth his kingdom to encourage them to glorify him, Psalm cxlvii. 19, 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel: He hath not dealt so with any nation. Praise ye the Lord. Rom. viii. 26 Likewise the Spirit helpeth our infirmities, James ii. 5. Heirs of the kingdom which he hath promised unto them that love him.

Q. 9. Why ought men chiefly to desire and seek the enjoyment of God for ever?

A. Because God is the chiefest good, and in the enjoyment of God doth consist man's chiefest happiness. Matth. xix. 17. There is none good but one and that is God. Psalm iv. 6, 7. There be many that say, Who will shew us any good? LORD lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. 2. Because God *is* but imperfectly and inconstantly enjoyed here: and *men cannot be perfectly* happy until they come to the

full enjoyment of God in heaven, 1. Cor. xiii. 9, 20. We know in part; but when that which is perfect is come, then that which is in part shall be done away. Philip. iii. 12. Not as though I had already attained, either were already perfect: But I follow after, if that I may apprehend that for which also I am apprehended. Psalm xvi. 1. In thy presence there is fulness of joy.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 1. Why is the word contained in the Old and New Testaments called the word of the Lord.

A. Because it was not from the invention of the men which wrote the scriptures, but from the immediate inspiration of the Spirit of God, who indicted them, 2 Tim. iii. 16. All scripture is given by inspiration of God. 2 Pet. i. 21. Prophecy of scripture came not by the will of men: But holy men of God spake as they were moved by the Holy Ghost.

Q. 2. How do you prove the word in the scriptures to be the word of God?

A. 1. Because of the majesty of the scriptures.

1. God is frequently brought in, speaking in and by the prophets, and his Majesty set forth in such high expressions, as are not to be found in human writings, Isaiah lvii. 15. Thus saith the high and holy one who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place. 1 Tim. vi. 15, 16. Who is the blessed and only potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto. 2. The stile and way of the scripture is with such majesty as is not in other writings; duties are therein prescribed, which none but God can require; sins are therein condemned, which none but God can prohibit: threatenings of punishments are therein denounced, which none but God can inflict: promises

of such rewards are therein made, which none but God can bestow, and all in such a majestic way, as doth evidence God to be the author of this book of the scriptures.

2. Because of the holiness and purity of the scriptures, Rom. i. 2. Which God hath promised before by his prophets in the holy scriptures. Psalm xii. 6. The words of the Lord are pure words; as silver tried in a furnace of earth, and purified seven times. The scriptures are holy from the beginning of them unto the end; they do not savour at all of any thing that is earthly or impure; especially the laws of the word are holy, commanding every thing that is holy, and forbidding every thing that is impure and unholy: Whence it is evident, that the scriptures are the word of the holy God, and that the holy men which wrote them were acted herein by the holy Ghost.

3. Because of the consent and harmony of the scriptures: In the scripture there is a consent between the Old Testament and the New; a consent between the types and figures under the law, and the things typified and prefigured under the gospel: between the prophecies. There is in the scriptures a harmony or agreement in precepts, and a harmony or agreement in histories, and a harmony and agreement of design. Wherefore since the scriptures are written by so many several men, in so many several ages and different places, and yet agreeing so well in their writings, that no irreconcilable difference is to be found in them; 'tis evident that they are all acted by the same spirit of God; and therefore that the scriptures are the word of God.

4. Because of the high mysteries which are revealed in the scriptures: We read in the scriptures, of the trinity of persons in the God-head, the incarnation of the Son of God, the mystical union of Christ and his members, these and such like mysteries, were beyond the reach of the most wise and learned men to invent, much more beyond the reach of unlearned fishermen by whom they were revealed. Whence

it is evident, that they spake not their own words, but that they were taught by the immediate inspiration of the Spirit.

5. Because of the antiquity of the scriptures, they were written in part before any other writings of men; and they contain a history of the most ancient things, namely, the creation of the old world, the flood, and the like. Such ancient things are there revealed which none but God knew, and therefore God must needs be the author of them.

6. Because of the power and efficacy of the scriptures. 1. The scriptures are powerful to convince, and awaken and wound the conscience; Heb. iv. 12. The word of God is quick and powerful, sharper than a two-edged sword. 2. The scriptures are powerful to convert and change the heart, Psalm xix. 7. The law of the Lord is perfect, converting the soul. 3. They are powerful to quicken men out of spiritual death and deadness, Isa. lv. 3. Hear and your soul shall live. Psalm cxix. 50. Thy word hath quickened me. 4. They are powerful to rejoice, and comfort under the deepest distresses, Psalm xix. 8. The statutes of the Lord are right, rejoicing the heart. The scriptures opened and applied are made effectual to produce such powerful effects, as do exceed the power of nature, and can be effected only by the author of the scriptures, which he would not so far own and honour if they were not his own.

7. Because of the design and contrivement of the scripture. 1. The design of the scriptures is to give all the glory to God: the design is not to exalt any, but to debase and empty all men, and exalt God's name and grace in the world. The marvellous contrivement of wisdom, in finding out a way for man's recovery and salvation by Jesus Christ, when fallen by sin into a state of misery, which no mortal brain could have invented: this doth show not only that this contrivance was from the infinitely wise God: but also, that the scriptures which have revealed this, are his book.

8. Because the scriptures are confirmed by mira-

cles: we read of many miracles in the scriptures, especially those who were wrought by Jesus Christ, and his disciples, to confirm their doctrine that was from God; such as, curing some that were born blind, raising the dead, calming the sea with a word, and many more. Now these and the like miracles were from the immediate hand of God, and the relation we have faithfully handed down unto us, as appeareth by the writings still among us, of holy men upon them, and concerning them: As also by the several copies of them (which could not be forged and not be found out) agreeing in the same relation. And as surely as God did effect those miracles, so surely is God the author of the scriptures, which is confirmed by them.

9. Because the scriptures was confirmed by the blood of martyrs. There were many thousand Christians in the primitive times, who sealed and gave testimony to the truth of the scriptures, who might easily have found out the deceit, had there been any deceit imposed upon men in them: and the great patience and constancy which they shewed in these sufferings, as an evidence of their faith: is a weighty argument in a conjunction with others, to prove the divine authority of the scriptures.

10. Because of the testimony of the Spirit of God, in, and with, and by the scriptures, upon the hearts of believers, 1 John ii. 20. Ye have an unction from the holy One, and ye know all things because ver. 27. The same anointing teacheth you all things and is truth and is no lie. Without this testimony and teaching of the spirit, all other arguments will be ineffectual to persuade unto a saving faith.

Q. 3. Why was the word of God put into scriptures or writings?

A. 1. That the history and doctrine of the word might be the better conveyed down to posterity. For if the word revealed to holy men, so many ages since, had been entrusted only unto memories of men, by tradition to hand it down from one generation to another, (supposing the persons to whom the word was entrusted, were faithful) yet the memories

of men being weak and unfaithful, many truths in all likelihood would have been lost by this time: therefore there was not a more sure way to make known the grace of God unto future ages, than by committing the word of God unto writing, 2 Pet. iii. 1. This second epistle I write unto you by way of remembrance. 2. That the gospel made known in the word might the better be propagated in several nations. Reports of others would not so easily have been believed, as the writings of the prophets and apostles themselves unto whom the church was revealed. That there might be in the church a standing rule for faith and life according to which all doctrines might be examined, and all actions might be ordered; and by consequence, that corrupt principles, and corrupt practices might be prevented, which the minds and hearts of men are very prone unto, and would have the more seeming pretence for, were there not express scriptures against both, Isa. viii. 20. To the law and to the testimony: If they speak not according to this word it is because there is no light in them.

Q. 4. Which are the scriptures of the old testament and which are the scriptures of the new?

A. The scriptures of the old testament are the scriptures in the former part of the bible, beginning at Genesis, and ending with Malachi. The scriptures of the new testament, are the scriptures in the latter part of the bible, beginning at Matthew, and ending with the Revelation.

Q. 5. Why are the scriptures in the former part of the bible called the scriptures of the old testament?

A. Because the testament or covenant of grace which God made with man, is therein revealed in the old dispensation of it; in which Christ the testator of the testament, and mediator of the covenant, is set forth by types and figures: and many burdensome services, and carnal ordinances of the ceremonial law were required.

Q. 6. Why are the scriptures in the latter part of the bible called the scriptures of the new testament?

A. Because the testament of God or covenant of grace, is thereby revealed in the new dispensation of it, without types and figures. Christ himself being revealed as one in the flesh, who before was shadowed under them; who having fulfilled the ceremonial law, hath abolished it, and freed his people from that yoke and bondage requiring now more spiritual worship in its room.

Q. 7. Are not the scriptures in the Apocryphal books the word of God?

A. Though there be many true and good things in these books which may be profitable, as in other authors, yet they are not so esteemed as canonical scripture, and part of the word of God, 1 Because they are not written in the Hebrew tongue, nor acknowledged as canonical by the Jews of old, unto whom the keeping of the oracles of God was then committed. 2. Because in those books there is something false and disagreeable to the word of God. 3. Because there is not that power and majesty in those books, as in canonical scriptures. 4. Because the author of Ecclesiasticus (the choicest of all the Apocryphal books) doth crave pardon if any thing be amiss in that book, which he could not have done had he been guided by the infallible Spirit of God therein.

Q. 8. Have not the scriptures their authority from the church, as the Papists affirm?

A. No: Because the church on whose testimony they say the scriptures do depend, is an apostate and corrupt church, and the seat of antichrist. 2. Because the true church of Christ doth depend in its being, on the scriptures; and therefore the scriptures cannot depend on the church for its authority, Eph. ii. 19, 20. Ye are fellow citizens of the saints and of the houshold of God: being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. 3. Because if the authority of the scriptures did depend upon the church, then the church in itself without the scriptures must be infallible, otherwise our faith in the scriptures from their witness could not be certain: But the church in itself without the scriptures is not infallible.

Q. 9. Why are the scriptures called the rule to direct us, how we may glorify and enjoy God?

A. Because all doctrines which we are bound to believe, must be measured or judged by it: All duties which we are bound to practise, as means in order to the attainment of this chief end of man must be squared and conformed to this rule, Gal. iv. 16. As many as walk according to this rule, Peace be on them.

Q. 10. Why are the scriptures called the only rule?

A. Because the scriptures and nothing else, are sufficient to direct us, how we may glorify and enjoy him.

Q. 11. Is not natural reason without the light of the scriptures, sufficient to direct us?

A. 1. Indeed natural reason may, from the natural impressions of a deity upon the mind, and the evidences of a deity in the works of creation and providence, shew that there is a God, and that this God is infinite in his being, and power, and wisdom, and goodness; and that he is to be glorified and worshipped by his creatures.

2. But natural reason cannot fully and savingly show thee what God is. 1. It cannot reveal his love and mercy to sinners in his Son. 2. It cannot reveal how he should be glorified and worshipped. 3. It cannot direct us how we should enjoy him either here or hereafter.

Q. 12. Are not the unwritten traditions of the church of Rome to be made use of as a rule for our direction, especially since the apostle exhorteth the Thessalonians. 2 Thess. ii. 15. To hold fast the traditions which they have been taught not only by writing, but also by word of mouth; and many of the traditions of the church of Rome are pretended to be apostolical?

A. The unwritten traditions of the church of Rome, are not to be made use of as a rule for our directions. 1. Because no unwritten traditions could be conveyed down from the apostles time unto ours by word of mouth, without danger of mistake and corruption, and therefore we cannot be certain their traditions which they call apostolical, are not corrupted, as they *must be, if* we use them as our rule. 2. Because we

have reason to think the church of Rome, being so much corrupted, that their traditions are corrupted too; especially when historians tell us of the general corruption, ignorance and viciousness of some generations in their church namely in the ninth and tenth centuries, and afterwards, through which sink of times we cannot rationally expect to receive pure traditions. 3. Because several of their traditions are contrary to the express word of God, like those of the elders among the Pharisees, which our Saviour does condemn, together with all human impositions, Matth. xv. 8. 9. Ye have made the commandments of God of none effect by your traditions: But in vain do they worship me, teaching for doctrines the commandment of men. 4. Because however the Thessalonians were bound to hold fast some unwritten traditions for a while, because the history of Christ and much of the gospel, they had for the present only from the mouth and testimony of the apostles, yet afterwards the whole history of Christ, and whatever was necessary to be known and believed, and practised in order to salvation, was committed to writing in the books of the new testament, both for the sake of the present and future generations of the church, that so the gospel might not be corrupted by unwritten traditions: Therefore all unwritten traditions, are to be rejected.

Q. 13. Is not the light within men, and the Spirit of God without the scripture (which Quakers and Enthusiasts pretend unto) to be made use of as a rule for direction?

A. The light which is in men without the scriptures, is not to be used for our rule. 1. Because whatever light any pretended unto without the word is but darkness in which whosoever walketh, he must needs stumble and fall into the ditch, Isa. viii. 20. To the law and the testimony: If they speak not according to this word, it is because there is no light in them.

5. Whatsoever spirit any have which leadeth them against, or besides the rule of the scriptures, it is not the Spirit of God, and of truth, but a spirit of error and delusion. The scriptures telleth us plainly, that

such as hear not the apostles speaking in the word, are acted by an erroneous spirit. 1 John. iv. 1, 6. Beloved, believe not every spirit, but try the spirits, whether they be of God: Because many false prophets are gone out into the world. We are of God: He that knoweth God, heareth us, he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

3. Q. What do the scriptures principally teach?

A. The scriptures principally teach what man is to believe concerning God, and what duty God requireth of man.

Q. 1. What is it to believe?

A. To believe, is to assent, or give credit to truths because of the authority of another.

Q. 2. What is it to believe what the scriptures teach?

A. To believe that which the scriptures teach, is to assent, or give credit to the truths thereof, because of the authority of God, whose word the scriptures are; this is divine faith.

Q. 3. What is implied in the things concerning God which the scriptures teach?

A. In the things concerning God which the scriptures teach is implied all points of faith. as it is divine.

Q. 4. Are christians to believe nothing as a point of faith. but what the scriptures teach.

A. No: Because no other book in the world is of divine authority. but the scriptures; and therefore not absolutely infallible.

Q. 5. What is meant by the duty which God requireth of man?

A. By the duty which God requireth of man, we are to understand that which is God's due. or that which we owe to God. and are bound to do, as we are creatures. and subjects, and children.

Q. 6. Are we bound to do nothing in point of practice, but what is required in the scriptures?

A. No: Because the laws and commandments of *God in the scriptures,* are so exceeding large and ex-

the world was formed, even from everlasting to everlasting thou art God. 2. From reason. 1. God gave a being to the world, and all things therein at the beginning of time. Therefore he must needs be before the world, and before time, and therefore from everlasting. 2. God is an absolutely necessary being, because the first being, because altogether independent, and beyond the reach of any power to put an end to him; and therefore he is unchangeable therefore to everlasting he is God.

Q. 9. How doth God differ from his creatures, in regard of his eternity?

A. 1. Some creatures have their beginning with time, and their ending with time, as the heavens and the foundations of the earth. 2. Some creatures have their beginning in time and their ending also in time, as those creatures upon the earth which are generated and corrupted, which are born and live for a while, and then die. 3. Some creatures have their beginning in time, yet do not end with, or in time, but endure for ever, as angels, and the souls of men. 4. But God differeth from all, in that he was from everlasting, before time, and will remain unto everlasting, when time shall be no more.

Q. 10. What is it to be unchangeable?

A. To be unchangeable, is to be always the same without any alteration.

Q. 11. In what regard is God unchangeable?

A. 1. God is unchangeable, in regard to his nature and essence, Psalm cii. 25, 26, 27. Of old thou hast laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure. They shall be changed, but thou art the same. 2. God is unchangeable, in regard of his counsel and purpose. Isa. xlvi. 10. My counsel shall stand, and I will do all my pleasure, Heb. vi. 17. Wherein God is willing to shew the immutability of his counsel. 3. God is unchangeable, in regard of his love and special favours, Rom. xi. 29. The gifts and callings of God, are without repentance. James i. 17. *Every good* and perfect gift cometh down from

the Father of lights with whom there is no variableness neither shadow of turning.

Q. 12. How is God said to be infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness and truth?

A. 1. In that being, wisdom, power, holiness, justice, goodness and truth, which are communicable unto, and may be in some degree and measure found in the creatures, they are in God infinitely, eternally, unchangeably, and so altogether in an incommunicable manner. 1. Creatures have a being, but it is a finite being, a being in time, a changeable being. God's being is infinite, eternal, and unchangeable. 2. Creatures may have wisdom, but it is finite and imperfect wisdom; God's wisdom is infinite and absolutely perfect. 2. Creatures may have some power, but it is finite and limited power, such as may be taken away: they may have power to do something depending upon God; but God is infinite in power, he is omnipotent, and can do all things independently without the help of any. 4. Creatures may have some holiness, and justice, and goodness, and truth; but all these are qualities in them: they are finite, and an inferior degree, and they are subject to change: but these things are essence in God, they are infinite and perfect in him: his holiness is infinite, his justice is infinite, his goodness is infinite, his truth is infinite: and all these are eternally in him, without any variableness, or possibility of change.

Q. 13. What is the wisdom of God?

A. The wisdom of God, is his essential property, whereby one simple eternal act, he knoweth both himself and all possible things perfectly, and according to which he maketh, directeth and ordereth all future things for his own glory.

Q. 14. Wherein doth the wisdom of God appear?

A. 1. God's wisdom doth appear, in his perfect knowledge of all possible things, past things, all present things and future things in all their natures, causes, virtues and operations, and that not by relation, observation, or induction of reason, as men know some things, but by one simple and eternal act of his

understanding, Psalm cxvii. 5. His understanding is infinite, Psalm cxxxix. 1, 6. O Lord, thou hast searched me and known me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Heb. iv. 12. Neither is there any creature which is not manifest in his sight: but all things are naked, and open unto the eyes of him with whom we have to do.

2. God's wisdom doth appear, in the beautiful variety of creatures which he hath made above and below, Psalm civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all.

3. God's wisdom doth appear, in his admirable contrivance of our redemption through his Son, whereby his justice is fully satisfied, and his people are graciously saved, 1 Cor. ii. 6, 7. Howbeit we speak wisdom among them that are perfect; the wisdom of God in a mystery, &c. This is that wisdom which was made known by the church unto the angels, Eph. iii. 10. To the intent that unto the principalities might be known by the church, the manifold wisdom of God.

4. God's wisdom doth appear, in his excellent government of all his creatures. 1. In his government of unreasonable creatures, directing them unto their ends, though they have no reason to guide them. 2. In his government of reasonable creatures that are wicked, over-ruling all their actions for his own glory, though they may be intended by them for his dishonour, Psalm lxxvi. 10. Surely the very wrath of men shall praise thee. 3. In his government of his church and people; the disposal of his special favours to the most unworthy, that he might reap all the glory; his qualifying and making use of instruments in great works beyond their own thoughts and designs; his seasonable provisions for his people: his strange preservation of them from the malice of subtile and powerful enemies: his promoting his own interest in the world, by the means which men use to subvert it, and the like do evidently declare the infinite wisdom of God.

Q. 15. What is the power of God?

A. The power of God, is his essential property, *whereby he can do* all things, Gen. xvii. 1. I am the *Almighty God.*

Q. 16. Wherein doth the power of God shew itself?

A. 1. The power of God doth shew itself, in what he hath done, he hath created all things, Rom. i. 20. The invisible things of him from the creation of the world are clearly seen, by the things which he hath made, even his eternal power and God-head. He hath effected many miracles which we read of, both in the old and new testament, which exceeded the power of natural causes: he hath raised up to himself, and preserved his church in all ages; notwithstanding the rage and malice of all the powers of earth and hell, who have endeavoured to extirpate it, Mat. xvi. 18. Upon this rock will I build my church; and the gates of hell shall not prevail against it.

2. The power of God doth shew itself, in what he doth: he upholdeth all his creatures in their beings and operations, Heb. i. 3. Upholding all things by the word of his power. He plucks his chosen people out of the snare of the devil, and powerfully draws them, and joins them by faith unto Jesus Christ, Eph. i. 19. And what is the exceeding greatness of his power towards them that believe! He works grace in his people, and maintaineth his works, and enables them to persevere, 2. Pet. i. 5. Who are kept by the power of God through faith unto salvation. He restraineth the wicked, and bringeth Satan under the power of his people, he worketh continually, easily, irresitably, and indefatigably: all which sheweth his power.

3. The power of God doth shew itself, in what he will do? he will make the kingdoms of the earth to stoop to his Son, and that both Jew and Gentile. He will ruin antichrist, though never so potent at the present. He will raise up the dead out of their graves, and destroy the visible world at the last day, and he will shew the power of his anger in the everlasting punishment of the wicked in hell.

4. The power of God doth shew itself, in what he can do: he can do whatsoever he pleaseth. He can do whatever is possible to infinite power, whatever *doth not imply* a contradiction, or argue imperfection.

Q. 17. What is the holiness of God?

A. The holiness of God is his essential property, whereby he is infinitely pure, loveth and delighteth in his own purity, and in all the resemblances of it, which any of his creatures have; and is perfectly free from all impurity, and hateth it wherever he seeth it.

Q. 18. How may God be said to be holy?

A. 1. The name of God is holy, Psalm cxi. 9. Holy and reverend is his name. 2. The nature of God is holy. Rev. iv. 8. Holy, holy, holy Lord God almighty. 3. Three persons of the God-head are holy: The Father is holy, John xvii. 12. Holy Father, keep through thy name, those which thou hast given me. The Son is holy, Acts iv. 27. Against thy holy child Jesus, were they gathered. The Spirit is holy, Rom. xiv. 18. Joy in the holy Ghost. 4. The works of God are holy, Psalm cxlv. 17. The Lord is righteous in all his ways, and holy in all his works. 5. The word of God is holy, Rom. i. 2. which he hath promised in the holy scriptures, his law is holy, Rom. vii. 22. The law is holy, and the commandment holy, and just, and good. And his gospel is holy, Luke i. 27. To remember his holy covenant. 6. The worship of God is holy, the matter of it is holy, Mal. i. 11. In every place incense shall be offered unto thy name, and a pure offering of righteousness. The manner of it is holy, John iv. 29. God will be worshipped in spirit and in truth. The time of it is holy, Exod. xx. 8. Remember the sabbath-day to keep it holy. 7. The dwelling place of God is holy, Isa. lvii. 15. Thus saith the high and lofty one. I dwell in the high and holy place. 8. The angels who attend upon God in heaven are holy, Mat. xxv. 31. All the holy angels with him. 9. The people of God upon earth are holy, Deut. viii. 6. Thou art a holy people unto the Lord. 10. God requireth, worketh, loveth and delighteth in holiness, 1 Pet. i. 15. Be ye holy, 1 Thess. iv. 3. This is the will of God, even your sanctification. 11. God hateth sin and sinners infinitely, and without holiness will not admit any into his *kingdom, Psalm v. 5.* Thou hatest all workers of ini-

quity, Heb. xii. 14. Follow peace with all men, and holiness, without which none shall see God.

Q. 19. What is the justice of God?

A. The justice of God, is his essential property, whereby he is infinitely righteous and equal, both in himself, and in all his dealings with his creatures.

Q. 20. Wherein doth the justice of God shew itself?

A. 1. In the punishment which he inflicted upon Christ our surety, for our sins, Isa. liii. 5. He was wounded for our transgressions, and bruised for our iniquities. 2. In the vengeance he will execute upon unbelievers for their own sins in the day of his wrath. 2. Thess. i. 7, 8, 9. The Lord will be revealed in flaming fire, taking vengeance on them that obey not the gospel, who shall be punished with everlasting destruction. 3. In the reward he will give to his people through the merits of Christ, Mat. v. 12. Great is your reward in heaven. 1 Tim. v. 12. Henceforth is laid up for me a crown of righteousness. 4. In these temporal judgments he bringeth upon a people, or persons for their sins in this world, Gen. ix. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day, Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins.

Q. 21. What is the goodness of God?

A. The goodness of God is his essential property, whereby he is altogether good in himself, and the author of all good, Psalm cxix. 68. Thou art good and doest good.

Q. 22. Wherein doth the goodness of God appear?

A. God's goodness doth appear, 1. In the works which he hath made, Gen. i. 13. And God saw every thing that he hath made, and behold it was very good. 2. In his bounty and provision for all his creatures, Psalm cxlv. 9. The Lord is good to all. 15 verse. The eyes of all wait upon thee. 3. In his patience and forbearance towards the wicked, and his enemies, Rom. ii. 4, Or despisest thou the riches of his goodness, and forbearance, and long suffering. 5. And *chiefly God's goodness* doth appear, in the special love

and mercy towards his own people, in choosing them, in redeeming them, in calling them, in pardoning them, in adopting them, in sanctifying them, in all the priviledges he bestoweth upon them, and manifestations of his love unto them here, and his taking them unto, and giving them possession of his kingdom hereafter, Exod. xxxiv. 6, 7. The Lord is gracious and merciful, abundant in goodness, keeping mercy for thousands, forgiving iniquity, transgressions, and sin, &c.

Q. 23. What is the truth of God?

A. The truth of God, is his essential property, whereby he is sincere and faithful, free from all falsehood, and dissimulation, Titus i. 2. In hope of eternal life, which God who cannot lie hath promised. Heb. vi. 18. By two immutable things, in which it was impossible that God should lie.

Q. 24. Wherein doth the truth of God appear?

A. God's truth doth appear. 1. In the soundness of the doctrine which he hath revealed, wherein there is not a flaw or corruptions. 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me. 2. In the certainty of the histories which he hath recorded, wherein there is no lie nor mistake, Luke i. 3, 4. It seemeth good to me to write to thee, that thou mightest know the certainty of those things wherein thou hast been instructed. 3. In the accomplishment of the prophecies which he hath foretold, wherein there is no failing, or falling short. John i. 45. We have found him of whom Moses in the law, and the prophets did write, Matth. xxiv. 35. Heaven and earth shall pass away, but my words shall not pass away. 4. In the fulfilling the promises which he hath made to his people, Heb. x. 23. He is faithful that hath promised. 5. In executing the judgments which he hath threatened against the wicked, Zech. i. 6. But my words did they not take hold on your fathers! 6. But the great appearance of God's truth, will be at the day of Christ's appearance to judgment when rewards and punishments shall be dispensed according to *what he hath foretold us in the books of the holy scriptures.*

5. Q. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 1. Why is God said to be one only?

A. In opposition to many gods, Deut vi. 4. Hear, O Israel, the Lord our God is one Lord, 2 Cor. viii. 4, 5, 6. We know that there is none other God but one; for though there be that are called gods, whether in heaven, or in earth, (as there be gods many, and lords many) yet unto us there is but one God.

Q. 2. Why is God said to be the living God?

A. In opposition to dead idols, Psalm cxv. 4, 5, 6. Their idols are gold and silver, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; ears have they but they hear not, &c. 1 Thess. i. 9. Ye turned from idols, to serve the living God.

Q. 3. Why is God said to be the true God?

A. In opposition to all false gods, Jer. x. 10, 11, 15. The Lord is the true God; the gods that have not made the heavens, and the earth, shall perish from the earth, and from under these heavens: They are vanity, and the work of errors.

Q. 5. How doth it appear that God is one only?

A. Because God is infinite, and there cannot be more than one infinite being; for as much as one infinite being doth set bounds and limits unto all other beings, and nothing that is bounded and limited, can be infinite.

Q. 5. How doth it appear that God is living?

A. 1. Because God giveth to, and preserveth life in all his creatures, 1 Tim. vi. 13. I give thee charge in the sight of God, who quickeneth all things, Acts xvii. 28. In him we live and move and have our being, 2. Because God reigneth forever Jer. x. 10. The Lord is a living God, and an everlasting King.

Q. 6. How doth it appear that God is true, that he hath a true being, or that there is a God indeed?

A. By several arguments, sufficient to convince all the atheists in the world, if they would hearken to their own reason.

Q. What is the first argument to prove that there is a God?

A. The first argument to prove that there is a God may be drawn from the being of all things. 1. The being of the heavens, the high stories which are there erected, the glorious lights which are there placed, the glittering stars which there move. 2. The being of earth, whose foundations are sure and unmoved by storms and tempests, though it hang like a ball in the midst of the air. 4. The being of the vast sea, where there is such abundance of waters as some think higher than the earth, which yet are bounded and restrained from overflowing and drowning the land and its inhabitants, as once they did, when their limits where for a while removed. 4 The being of such various creatures above and below, especially of those which have motion of and life in themselves. 5. And chiefly the being of man the curious workmanship of his body in the womb, especially the being of man's soul which is immaterial, invisible, rational, immortal, which cannot arise from the power of matter (as the sensitive souls of brutes) neither doth depend on the body in some of its opperations. These and all the works which our eyes doth see, or mind doth apprehend, do prove that there is a God, who hath given a being to them and continueth them therein.

Q. 8. Wherein lyeth the force of this argument to prove from the being of all things, that there is a God?

A. All things that have a being, they must either, have their being from eternity; or, 2. Must give a being to themselves. Or, 3. They must have their being from God. But first, they could not have their being from eternity; for then they would be infinite from duration, and so capable of no measure by time; they would be necessary, and so capable of no alteration or destruction: But both reason and experience doth evidence the contrary; therefore they are not eternal. 2. Things cannot give a being to themselves; for that which giveth a being to a thing; must be before it; and hence it would follow, that things should be, and not be at the same time, which is a contradiction and absurd: therefore thirdly, it must necessarily follow, that there is a God, who is a necessary,

infinite and eternal being, who is omnipotent, and hath given a being to all creatures.

Q. 9. What is the second argument to prove that there is a God?

A. The second argument to prove that there is a God may be drawn from the government of all things. 1. The beautiful order, and constant motion of the heavenly bodies shedding down light and heat, and sweet influence upon the earth, without which, all living creatures below would quickly languish and die, 8. The bottling up of waters in the clouds, and sprinkling of rain from thence upon the dry and parched ground, without which, it would yield no fruit. 3. The cleansing of the air, and fanning of the earth with the wings of the wind, without which, in some hotter climates the inhabitants could not live. 4. The subjection of many strong and fierce creatures unto weak and timorous men. 5. The subserviency of irrational and inanimate creatures one to another, and the guiding them without their own designment unto their end. 6. Notwithstanding the various, innumerable and seeming contrary particular ends, which the many creatures in the world have, the directing them without confusion into one common end, in which they do all agree, This doth undeniably prove, that there is an infinitely powerful and wise God, who is the supreme Lord and governor of the world.

Q. 10. What is the third argument to prove that there is a God?

A. The third argument to prove that there is a God, may be drawn from the impression of a deity upon the consciences of all men, in all ages and nations, which would not be so deep and universal were it a fancy only, and groundless conceit. 1. The hellish gripes and lashes, the horrible dreads and trembling of guilty consciences upon the commission of some more notorious crimes, which they do not fear punishment for from men, is a witness of a deity to them, whose future vengeance they are afraid of. 2. The worship which heathens generally give unto *false gods, is an evidence* that there is a true God, *though they be ignorant* of him.

Q. 11. What is the fourth argument to prove that there is a God?

A. The fourth argument to prove that there is a God, may be drawn from the revelation of the scriptures. The majesty, high mysteries, efficacy, and like arguments, which proves that the scriptures could have no other author but God alone, do more abundantly prove that there is a God, who hath more clearly revealed himself, and his will in that book, than in the books of the creatures.

Q. 12. What is the fifth argument to prove that there is a God?

A. The fifth argument to prove that there is a God, may be drawn from the image of God on his people, the stamp of holiness upon God's people, which maketh them to differ from all others, and from what themselves were before conversion, doth shew (as a picture the men) that there is a God, whose image they bear, and who by the almighty power of the Spirit, hath thus formed them after his own likeness.

Q. 13. If it be so certain that there is a God, whence it is that there be so many atheists who believe there is no God?

A. 1. There are many that live as if there were no God, and wish there were no God, who yet secretly believe that there is a God, and carry a dread of him in their consciences. 2. I hardly think that any who have most of all blotted out the impressions of God, and do endeavour to persuade themselves and others, that there is no God, are constantly of that mind, but sometimes in great dangers, they are under convictions of a deity. 2. There are none that have wrought up themselves to any measure of persuasion that there is no God, but such whose interest doth sway them, and blind them therein: because they being so vicious, they know if there be a God he will surely take vengeance upon them. 4. The thing is certain, that there is a God, whether some believe it or no, as the sun doth shine, though some be blind, and do not discern its light.

6. Q. How many persons are there in the Godhead.

A. There are three persons in the Godhead, the Father, Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 1. What is meant by the Godhead?

A. By the Godhead is meant, the divine nature or essence.

Q. 2. Are there three divine natures and essences; or, are there three Gods?

A. No: for though the three persons be God, the Father God, the Son God, the holy Ghost God, yet they are not three Gods but one God; the essence of God is the same in all three persons, 1 John v. 7. 'There are three that bear record in heaven, the Father, the Word, (that is the Son) and the Holy Ghost: and these three persons are one.

Q. 3. What is meant by three persons in the Godhead?

A. By the three persons in the Godhead, we are to understand the same nature of God, with three ways of subsisting, each person having its distinct personal properties.

Q. 4. What is the personal property of the Father?

A. The personal property of the Father is to beget the the Son, and that from all eternity, Heb. i. 5, 8. Unto which of the angels said he at any time thou art my Son, this day have I begotten thee? unto the Son he saith, thy throne, O God, is forever.

Q. 5. What is the personal property of the Son?

A. The personal property of the Son, is to be begotten of the Father, John i. 14. 'We beheld his glory, the glory of the only begotten of the Father.'

Q. 6. What is the personal property of the holy Ghost?

A. The personal property of the holy Ghost, is to proceed from the Father, and the Son, John xv. 26. And when the Comforter is come, whom I shall send *from the Father*, even the spirit of truth which proceedeth *from the* Father, he shall testify of me.

Q. 7. How doth it appear that the Father is God?

A. Because the Father is the original of the other persons, and of every thing else? and because divine attributes and worship are ascribed unto him.

Q. 8. How doth it appear that the Son is God?

A. 1. Because he is called God in the scriptures, John i. 1. And the word was God, Rom. ix. 6. Of whom as concerning the flesh Christ came, who is over all, God blessed forever. 2. Because the attributes of God are ascribed unto him: eternity, John viii. 58. Before Abraham was, I am. Omniscience, John xxi. 17. Lord thou knowest all things, thou knowest that I love thee. Omnipresence, Mat. xviii. 20. Where two or three are gathered together in my name, there am I in the midst of them. Divine power, Heb. i. 3. He upholdeth all things by the word of his power. 3. Because the honour and worship which is due only to God, doth belong to him. In him we must believe, John xiv. 1. Believe in me. In his name we must be baptized, Mat. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Upon his name we must call, 1 Cor. i. 2. With all that call upon the name of the Lord Jesus Christ. 4. Because if the Son were not God, he could not have been a fit mediator.

Q. 9. How doth it appear that the holy Ghost is God?

A. 1. Because the Holy Ghost is called God, Acts v. 3, 4. Why hath Satan filled thine heart to lie to the Holy Ghost; thou hast not lied unto men, but unto God. 2. Because the attributes of God are ascribed unto him; Omnipresence, Psalm cxxxix. 7. Whither shall I go from thy spirit; especially, he is present in the heart of all believers, John xiv. 17. He dwelleth in you, and shall be in you. Omnipresence, 1 Cor. ii. 10. The spirit searcheth all things. 3. Because of the powerful works of the spirit, which none but God can effect, such as regeneration. John iii. 5. Except a man be born of the Spirit he cannot enter into the kingdom of God, guiding believers unto all *truth, John xvi. 13.* Howbeit, when the spirit of *truth is come, he* shall guide you into all truth. Sanc-

tification, Rom. xi. 16. That the offering up of the Gentiles may be acceptable, being sanctified by the holy Ghost. Comfort, called therefore the Comforter, John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. Communion, 2 Cor. xiii. 14. The communion of the Holy Ghost be with you all. 4. Because the honour and worship due only to God, doth belong unto the spirit. We must believe in him. This is one article in the Creed, (commonly called the Apostles Creed) I believe in the Holy Ghost. We must be baptized in his name, Mat. xxviii. 10, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 10. How doth it appear that the Father, and the Son, and the Holy Ghost, being one God, are three distinct persons?

A. 1. The Father begetting, is called a person in the scripture, Heb. i. 3. Christ is said to be the express image of his person; and by the same reason, the Son begotten of the Father, is a person, and the Holy Ghost proceeding from the Father and the Son, is a person. 2. That the Father and the Son are distinct persons, is evident from John viii. 16, 17, 18. I am not alone, but I and the Father that sent me. It is written in your law, the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me. 3. That the Holy Ghost is a distinct person from the Father and the Son, appeareth from John xiv. 16, 17. I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the spirit of truth, &c. 4. That the Father, Son, and Holy Ghost, are three distinct persons in one essence, may be gathered from 1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one. These three are either three substances, or three manifestations, or three persons, or something else besides persons. *But, 1. They* are not three substances, because in

the same verse they are called one. 2. They are not three manifestations, because all the attributes of God are manifestations, and so there would be more than three or thirteen; and then one manifestation would be said to beget and send another, which is absurd. 3. They are not something else beside persons, therefore they are three distinct persons, distinguished by their relations, and distinct personal properties.

Q. 11. What should we judge of them that deny that there are three distinct persons in one Godhead?

A. 1. We ought to judge them to be blasphemers, because they speak against the ever glorious God, who hath set forth himself in this distinction in the scripture. 2. To be damnable hereticks. The doctrine of the distinction of persons in the unity of essence, being a fundamental truth, denied of old by the Sabellians, Arians, Photinians, and of late by the Socinians, who were against the Godhead of Christ the Son, and of the Holy Ghost; among whom the Quakers are also to be numbered, who deny this distinction.

7. Q. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass.

Q. 1. What is it for God to decree?

A. For God to decree, is eternally to purpose and foreordain, to appoint and determine what things shall be.

Q. 2. How did God decree things that come to pass?

A. God directed all things according to the counsel of his will; according to his will, and therefore most freely; according to the counsel of his will, and therefore most wisely, Eph. i. 11. Being predestinated according to the purpose of him who worketh all things according to the counsel of his own will.

Q. 3. Wherefore did God decree all things that come to pass?

A. God decreed all things for his own glory.

Q. 4. What sorts are there of God's decrees?

A. There are God's general decrees, and God's special decrees.

Q. 5. What are God's general decrees?

A. God's general decrees, are his eternal purpose whereby he hath foreordained whatever comes to pass, not only the being of all creatures which he doth make, but also of their motions and actions; not only good actions which he doth effect, but also the permission of evil actions, Eph. i. 11. Who worketh all things after the counsel of his own will, Acts iv. 27, 28. Against thy holy child Jesus. Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

Q. 6. What are God's special decrees?

A. God's special decrees, are his decrees of predestination of angels and men: especially his decrees of election and reprobation of men.

Q. 7. What is God's decree of the election of men?

A. God's decree of election of men, is his eternal and unchangeable purpose, whereby out of his mere good pleasure, he hath in Christ chosen some men unto everlasting life and happiness, as the end; and unto faith and holiness, as the necessary means in order hereunto, for the praise of his most rich and free grace, Eph. i. 5, 6. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: being predestinated according to the good pleasure of his will, to the praise of the glory of his grace, 2 Thes. ii. 13. God hath from the beginning chosen you to salvation, through the sanctification of the spirit, and belief of the truth.

Q. 8. What is God's decree of reprobation of men?

A. God's decree of reprobation, is his eternal purpose (according to his sovereignty, and the unsearchable counsel of his own will) of passing by all the rest of the children of men, which are not elected, and leaving them to perish in their sins, unto the praise of the power of his wrath, and infinite justice in their everlasting punishment, Rom. xi. 21, 22. Hath not

the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction.

Q. 9. Whence is it that God doth decree the election of some, and the reprobation of others of the children of men?

A. It was neither the good works foreseen in the one, which moved him to choose them, nor the evil works foreseen in the other, which moved him to pass them by: but only because he would, he chose some, and because he would not, he did not choose the rest, but decreed to withhold that grace which he was no ways bound to give unto them, and to punish all, if he had so pleased, Rom. ix. 11, 13, 18. The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said, Jacob have I loved, but Esau have I hated. For he hath mercy on whom he will have mercy, and whom he will, he hardeneth.

Q. 10. May any know whether they are elected, or reprobated in this life?

A. 1. Those which are elected, may know their election by their effectual calling, 2 Pet. i. 19. Give diligence to make your calling and election sure. But, 2. None can know certainly in this life (except such as have sinned against the holy Ghost) that they are reprobated, because the greatest sinners (except such as have committed that sin) may be called, 1 Cor. vi. 9, 10, 11. Neither fornicators, nor idolaters, nor adulterers, nor thieves, &c. shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God. And we read of some called at the eleventh hour, Mat. xx. 6, 7.

8. Q. How doth God execute his decrees?

A. God doth execute his decrees, in the works of *creation and providence.*

Q. 1. What is it for God to execute his decrees?

A. God executeth his decrees, when he doth what he eternally proposed to do, when he bringeth to pass what he had before foreordained should be.

Q. 2. Wherein doth God execute his decrees?

A. God doth execute his decrees, in the works of creation, wherein he maketh all things according as he eternally decreed to make them: and in his works of providence, wherein he preserveth and governeth all things, according to his eternal purpose and counsel.

9. Q. What is the work of creation?

A. The work of creation, is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 1. What is meant by creation?

A. 1. Negatively, by creation is, not meant any ordinary production of creatures, wherein second causes are made use of.

2. Positively, creation is, 1. A making things of nothing, or a giving a being to a thing which had no being before. Thus the heavens were made of nothing, the earth and waters, and all the matter of inferior bodies were made of nothing: and that still the souls of men are made of nothing being immediately infused by God. 2. Creation is a making things of matter naturally unfit, which could not by any power (put into the second causes) be brought into such a form: Thus all beasts, and cattle, and creeping things, and the body of man was at first made of the earth, and the dust of the ground, and the first woman was made of a rib out of the man.

Q. 2. Are all things that are made God's creatures?

A. Yes: 1. All things that were made the first six days, were most properly and immediately created by God.

2. All the things that are still produced, are God's creatures. 1. Because the matter of them was at first created by God. 2. Because the power which one creature hath of producing another, is from God. 3. *Because in all productions* God doth concur as the first

cause, and most principal agent. And lastly, Because the preservation of things by God in their beings, is (as it where) a continual creation.

Q. 3. Whereby did God create all things at first?

A. God created all things by the word of his power; it was the infinite power of God, which did put forth itself in erecting the glorious frame of the heavens, and the earth, and that by a word speaking, Gen. i. 3, 6. God said, Let there be light, and there was light; Let there be a firmament, and the firmament was made, &c. Psal. xxxiii. 6, 9. By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth. He spake, and it was done; he commanded and it stood fast.

Q. 4. In what time did God create all things?

A. God created all things in the space of six days he could have created all things together in a moment, but he took six days time to work in, and rested on the seventh day, that we might the better apprehend the order of the creation, and that we might imitate him in working but six days of the week, and in resting on the seventh.

Q. 5. What was God's work on the first day?

A. On the first day, 1. God created heaven, that is, the highest heaven, called, the third heaven, which is removed above all the visible heavens where the throne of God is, and the seat of the blessed; in which the angels were created, who are called the hosts of heaven, and the sons of God who rejoiced in the view of his other works, Job xxxviii. 7. 2. God created the earth, and the water mingled together, without such distinct beautiful form, either of themselves, or of the creatures, which afterwards were produced out of them. 3. God created light, which was after placed in the sun and moon, and other starswhen they where made.

Q. 6. What was God's work on the second day?

A. On the second day, 1. God created the firmament, which seemeth to include both the heaven, in which afterwards the sun, moon and stars were placed? and likewise the air, (called often heaven in scripture) *where* after the birds did fly. 2. God divided the

waters, which were above part of the firmament of air, from the waters beneath the firmament of air; that is, he placed distinct the waters which were above the the clouds, from the waters which where mingled with the earth.

Q. 7. What was God's work on the third day?

A. On the third day, 1. God gathered the waters which were mingled with the earth into one place and called them seas; and the dry land which then appeared he called earth. 2. He caused the earth to bring forth all kinds of trees, plants and herbs before there was any sun, or rain upon the ground.

Q. 8. What was God's work on the fourth day?

A. On the fourth day, 1. God made the great lights, the sun and moon, and the lesser lights; namely, the stars, and placed them in the heavens. 2. He appointed these lights, their motion, office and use to compass the earth, to rule the day and the night, and to be for signs, and for seasons, and for days, and for years.

Q. 9. What was God's work on the fifth day?

A. On the fifth day, 1. God made of the waters, whales, and all kinds of great and small fishes, with every living creature which moveth in the sea. 2. God made of the waters all kinds of winged fowls which fly in the open heaven.

Q. 10. What was God's work on the sixth day?

A. On the sixth day, 1. God made of the earth all beasts, and cattle, and creeping things. 2. God made the first man, his body of the dust of the ground, and immediately created his soul in him, breathing in him the breath of life: and the woman he made of a rib, taken out of his side.

Q. 11. Wherefore did God create all things?

A. God created all things, for his own glory, that he might make manifest. 1. The glory of his power, in effecting so great a work, making every thing of nothing by a word, Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honour, and power: for thou hast created all things. 2. The glory of his wisdom, in the order and variety of his creatures, Psalm civ. 24. *O Lord, how manifold are thy works!* in wis-

dom hast thou made all. 3. The glory of his goodness, especially towards men, for whom he provided first an habitation, and every useful creature before he gave them a being.

Q. 12. In what condition did God create all things at first.

A. God made all things at first very good, Gen, i. 31. And God saw every thing that he had made, and behold it was very good, All the evil which since hath come into the world, is either sin itself, which is the work of the devil, and man, or the fruit and consequence of sin: God made man good and happy, man made himself sinful and miserable.

10. Q. How did God create man?

A. God created man, male and female, afer his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Q. 1. Why did God create man male and female?

A. God created man male and female for his mutual help, and for the propagating of mankind. Gen. ii. 18. And the Lord God said, is it not good that the man should be alone: I will make him an help meet for him. Gen. i. 37, 38. God created man male and female: And God blessed them, and God said unto them, be fruitful and multiply, and replenish the eath, and subdue it.

Q. 2. What is meant by the image of God, after which man was first created?

A. By the image of God, we are to understand the similitude or likeness of God, Gen. i. 26. And God said, let us make man in our image, after our likeness.

Q. 3. Wherein doth consist the Image of God, which was put upon him in his first creation?

A. 1. Negatively, the image of God doth not consist in any outward visible resemblance of his body to God, as if God had any bodily shape. 2. Positively, the image of God doth consist in the inward resemblance of his soul to God in knowledge, righteousness *and holiness*, Col. iii 10. Renewed in knowledge,

after the image of him that created him Eph. iv 24. Put on the new man which after God is created in righteousness, and true holiness.

Q. 4. What is included in this image of God, in knowledge, righteousness and holiness, as man had it at first?

A. The image of God in man at the first, doth include the universal and perfect rectitude of the whole soul; kpowledge in his understanding, righteousness in his will, holiness in his affections.

Q. 5. What knowledge had man (when he was first created) in his understanding?

A. Man had in his first creation, the knowledge of God, and his law, and his creatures, and all things which were necessary to make him happy.

Q. 6. What righteousness had man at first in his will?

A. Man had at first in his will, a disposition accompanied with an executive power to every thing which was right, and to give that which was both due to God, and to man, had there been any man besides himself.

Q. 7. What holiness had man first in his affections?

A. Man's affections at first, were holy and pure, free from all sin and defilement, free from all disorder and distemper, they were placed upon the most holy, high and noble objects; men at first had true and chief love to God, his desires were chiefly after him, and his desires were chiefly in him, and no creaturas in the world, had too great a share. As for grief and shame, and the like affections though they were in man radically, yet they were not in man actively, so as to put forth any acts, until he had committed the first sin, then he began to mourn and be ashamed.

Q. 8. What dominion had man at his first creation?

A. Man had dominion not only over himself and his own affections, but he had also dominion over the inferior creatures, the fish and the fowls, and the beasts; many of which since man's disobedience to the command of God, are become disobedient to the command of men, Gen. i. 28. God said unto them, *have dominion over the fish of the sea, over the fowl of the air, and over every creature which moveth upon the earth.*

11. Q. What are God's works of providence?

A. God's works of providence are his most holy, wise and powerful, preserving and governing all his creatures and all their actions.

Q. 1. What are the parts of God's providence?

A. The parts of God's providence are, 1. preservation of things, Ps. xxxvi. 6. O Lord, thou preservest man and beast. 2. His government of things Psalm lxvii. 4. Thou shalt govern the nations on the earth.

Q. 2. What is it for God to preserve things?

A. God preserveth things, 1. When he continueth and upholdeth them in their beings, Psalm cxix. 89, 90, 91. O Lord, thy word is settled in heaven: thou hast established the earth, and it abideth: they continue this day, according to thine ordinance. 2. When he maketh provision of things needful for their preservation. Psa. cxlv. 15, 16. The eyes of all wait upon thee, and thou gavest them their meat in due season: thou openest thine hand, and satisfiest the desires of every living thing.

Q. 3. What is it for God to govern things?

A. God governeth things, when he ruleth over them, disposeth and directeth him to his and their end, Psalm lxvi. 7. He ruleth by his power forever, his eyes behold the nations: let not the rebellious exalt themselves, Prov. xvi. 9. A man's heart deviseth his way: but the Lord directeth his steps.

Q. 4. What is the subject of God's providence?

A. The subject of God's providence is, 1. All his creatures, especially his children, Heb. i. 1. Upholding all things by the word of his power, Psal. ciii. 19. His kingdom ruleth over all. Mat. x. 29, 31. One sparrow falleth not to the ground without your Father: ye are of more value than many sparrows, Mat. vi. 26, 30. Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns: yet your heavenly father feedeth them. Are ye not much better *than they*? Consider the lilies of the field, how they *grow, they toil* not, neither do they spin. And if God *so clothe the* grass of the field, shall he not much

more clothe you? 2. All the actions of his creatures. 1. All natural actions; Acts xvii. 38. In him we live and move. 2. All morally good actions, John xv. 5. Without me ye can do nothing; that is, nothing that is good. 3. All casual actions, Exod. xxi. 12, 13. He that smiteth a man that he die; and lye not in wait, but God deliver him into his hand; I will appoint thee a place whither he shall flee. 4. All morally evil actions, or sins.

Q. 5. How doth God's providence reach sinful actions?

A. 1. God doth permit men to sin, Acts xvi. 16. Who in time past, suffered all nations to walk in their own ways. Psalm l. 21. These things hast thou done, and I kept silence. 2. God doth limit and restrain men in their sins, Psalm lxxvi. 10. The remainder of wrath shalt thou restrain, 2 Kings xix. 28. Because thy rage against me is come up into mine ears; therefore I will put my hook into thy nose, and my bridle in thy lips, and I will turn thee back, &c. 3. God doth direct and dispose men's sins to good ends beyond their own intentions. Isa. x. 6, 7. O Assyrian, the rod of mine anger; I will send him against an hypocritical nation; namely, to chastise it for their sin. Howbeit, he meaneth not so, neither doth his heart think so, &c. Gen. l. 20. But as for you, ye thought evil against me: but God meant it unto good, to save much people alive.

Q. 6. What are the properties of God's providence?

A. 1. God's providence is most holy, Psal. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works. 2. God's providence is most wise, Psalm civ. 24. O Lord, how manifold are thy works! speaking of the works of providence, as well as creation, in wisdom hast thou made them all. 3. God's providence is most powerful, Dan. iv. 35. He doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, Psal. lxvi. 7. He ruleth by his power forever.

12. Q. What special act of providence did God exercise towards man in the estate wherein he was created?

A. When God created man, he entered into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon the pain of death.

Q. 1. What is a covenant?

A. A covenant, is a mutual agreement and engagement between two or more parties, to give or do something.

Q. 2. What is God's covenant with man?

A. Dod's covenant with man, is his engagement, by promise of giving something, with a stipulation, or requiring something to be done on man's part.

Q. 3. How many covenants hath God made with man?

A. There are two covenants which God hath made with man: 1. A covenant of works. 2. A covenant of grace.

Q. 4. When did God enter into a covenant of works with man?

A. God did enter into a covenant of works with man, immediately after the creation. When he was yet in a state of innocency, and had committed no sin.

Q. 5. What was the promise of the covenant of works which God made with man?

A. The promise of the covenant of works was a promise of life; for God's threatening death upon man's disobedience, Gen. ii. 17, implieth his promise of life upon man's obedience.

Q. 6. What life was it that God promised man in the covenant of works?

A. The life that God promised to man in the covenant of works, was the continuance of natural and spiritual life, and the donation of eternal life.

Q. 7. Wherein doth natural, spiritual, and eternal life consist?

A. 1. Natural life doth consist in the union of the soul and body. 2. Spiritual life doth consist in the

union of God and the soul. 3. Eternal life doth consist in perfect, immutable and eternal happiness into, and an immediate vision and fruition of God the chief good.

Q. 8. What was the condition of the first covenant, and that which God required on man's part in the covenant of works?

A. The condition of and that required by God on man's part in the covenant of works, was perfect obedience, Gal. iii. 12. The law is not of faith, but the man that doth them, shall live by them: compared with the 10 verse, As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Q. 9. In what respect was this obedience (required of man in the first covenant) to be perfect?

A. The obedience required of man in the first covenant, was to be perfect, 1. In respect of the matter of it, all the powers and faculties of the soul, all the parts and members of the body were to be employed in God's service, and made use of as instruments of righteousness. 2. It was to be perfect in respect of the principle, namely, habitual righteousness, and natural disposition and inclination, to do any thing God required, without indisposition or reluctance, as the angels do obey in heaven. 3. It was to be perfect in respect of the end, which was chiefly to be God's glory swaying in all actions. 4. It was to be perfect in respect of the manner; it was to be with perfect love and delight, and exactly with all the circumstances required in obedience. 5. It was to be perfect in respect of the time; it was to be constant and perpetual.

Q. 10. What is the prohibition, or the thing forbidden in the covenant of works?

A. The thing forbidden in the covenant of works is the tasting of the tree of the knowledge of good and evil, Gen. ii. 16, 17. And the Lord God commanded, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, *thou shalt not* eat of it.

Q. 11. Why was this tree called the tree of the knowledge of good and evil?

A. Because man by eating the fruit of this tree did know experimentally what good he had fallen from, and had lost: namely, the image and favour of God: and what evil he was fallen into, namely, the evil of sin and misery.

Q. 12. What was the penalty and punishment threatened upon the breach of the covenant of works?

A. The punishment threatened upon the breach of the covenant of works, was death, Gen. ii 17. In the day thou eatest thereof thou shalt surely die, Rom. v. 33. The wages of sin is death.

Q. 13. What death was it that God threatened as the punishment of sin?

A. The death which God threatened as the punishment of man's sin, was temporal death, spiritual death and eternal death.

Q. 14. Wherein doth temporal, spiritual and eternal death consist?

A. 1. Temporal death doth consist, in the separation of the soul from the body; this man was liable unto, in the day that he did eat of the forbidden fruit and not before. 2. Spiritual death doth consist, in the separation of the soul from God, and loss of God's image: this death seized upon man in the moment of his first sin. 3. Eternal death doth consist in the exclusion of man from the comfortable and beatifical presence of God in glory for ever: together with the immediate impressions of God's wrath, affecting most horrible anguish in the soul, and in the extreme tortures in every part of the body eternally in hell.

13. Q. Did our first parents continue in the estate wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God.

Q. 1. What is meant by the freedom of the will?

A. By the freedom of the will, is meant, a liberty *in the will of its own* accord, to choose or refuse, to do

or not to do, to do this or to do that, without any constraint or force from any one.

Q. 2. How many ways may the will be said to be made free?

A. The will may be said to be free, three ways, 1. When the will is free only to good; when the will is not compelled or forced, but freely chooseth only such things as are good: thus the will of God (to speak after the manner of men) is free only to good: He neither can do nor will any thing that is evil: Such also is the freedom of the will of angels, and such will be the freedom of the will of all the glorified saints in heaven, there neither is, nor will be any inclination of the will unto any evil things forever, and yet good will be of free choice. 2. The will may be said to be free only unto evil, when the will is not constrained, but freely chooseth such things as are evil and sinful; thus the will of the devil is free only to sin; and thus the wills of all the children of men in the world, whilst in a state of nature, are free only unto sin. 3. The will may be said to be free both unto good and evil, when it sometimes chooseth that which is good, sometimes chooseth that which is evil, such is the freedom of the wills of all regenerate persons, who have in some measure recovered the image of God, they choose God freely through a principle of grace wrought in them by the spirit; yet through the remainder of corruption, at some times their wills are inclined to that which is sinful.

Q. 3. What freedom of will had man at his first creation?

A. The freedom of will which man had at his first creation, was a freedom both to good and evil, though the natural inclination and disposition of his will was only good: yet being made mutable or changeable, through temptations it might be altered and might become inclineable unto evil.

Q. 4. How were our first parents left to the freedom of their own will?

A. Our first parents were left by God to the free-

dom of their own wills, when God witheld that further grace (which he was no way bound to give unto them) which would have strengthened them against the temptations and preserved them from falling into sin.

Q. 5. How did our first parents fall when they were left to the freedom of their own will?

A. Our first parents being left to the freedom of their own wills, through the temptation of the devil who spoke to them in the serpent, through the desireableness of the fruit of the forbidden tree, to their sensual appetite, and through the desireableness of being made wise and like unto God by eating thereof, unto their rational appetite, and through the hopes of escaping the punishment of death threatened by God, they did venture against the express command of God to eat of the tree; the woman being first beguiled and perverted by the devil, did eat, and then the man being persuaded by the wife, and the devil too, did eat also, Gen. iii. 4, 5, 6. And the serpent said unto the woman, ye shall not surely die: For God doth know, that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat, 2 Cor. xi. 3. The serpent beguiled Eve through his subtilty, 1 Tim. ii. 14. The woman being deceived, was first in the transgression.

Q. 6. What was the state in which our first parents were created from whence they fell?

A. The state wherein our first parents were created and from whence they fell, was a state of innocency, Eccl. vii. 29. Lo, this only have I found that God made man upright, but they have sought out many inventions.

Q. 7. Whereby did our first parents fall from the state wherein they were created?

A. Our first parents fell from the state wherein they were created by sinning against God.

14. Q. What is sin?

A. Sin is any want of conformity unto or transgression of the law of God.

Q. 1. What is meant by the law of God which sin is a breach of?

A. By the law of God, is meant the commandments which God the Creator, and supreme King and lawgiver hath laid upon all the children of men, his creatures and subjects, as the rule of their obedience.

Q. 2. Where is the law of God to be found.

A. The law of God in some part of it, and more darkly, is to be found written upon the hearts of all men, Rom. ii. 14. But most plainly and fully it is to be found written in the word of God.

Q. 3. How many kinds of laws of God are there in the word of God?

A. 1. There is a judicial law, which concerned chiefly the nation of the Jews, and in every respect doth not bind all other nations. 2. There is the ceremonial law, which was in no part of it binding upon any, but for a time; namely, before the coming of Christ who fulfilled this law, and abrogated it. 3. There is the moral law, written at first by God himself in tables of stone, which is a standing rule of obedience unto the end of the world.

Q. 4. What is meant by want of conformity to the law of God?

A. By want of conformity to God's law, is meant both unsuitableness and disagreeableness to the law, and a not observation, and not obedience to it.

Q. 5. What sin doth want of conformity to the law include?

A. The sins included in the want of conformity to the law of God, are, 1. Original sin, and that natural enmity in the heart against the law of God, Rom. viii. 7. The carnal mind is enmity against God; and it is not subject to his law, neither indeed can be, 2. All sins of omission: the former is want of conformity of heart, the latter a want of conformity of life to God's *law.*

Q. 6. What is it to transgress the law of God?

A. To transgress the law is to pass the bounds which are set in the law.

Q. 7. How doth it appear that the transgression of the law is sin?

A. It doth appear from 1 John iii. 4. Whosoever committeth sin transgresseth the law, for sin is the transgression of the law.

Q. 8. Is nothing a sin then, but what is against God's law?

A. Nothing is a sin, but what God hath either expressly, or by consequence forbidden in his law.

15. Q. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 1. Why did God forbid our first parents to eat of this fruit.

A. Not because there were any intrinsical evil in the fruit of the forbidden tree, it being as indifferent in itself to eat of this tree as any other tree in the garden: But Dod did forbid them to eat of the fruit of the tree to try their obedience.

Q. 2. Could this sin of eating the forbidden fruit be very hanious, when the thing itself was indifferent?

A. 1. Tho' the eating of the fruit was indifferent in itself, yet when so expressly forbidden by God, it ceased to be indifferent, but was absolutely unlawful, and a great sin. 2. This sin of eating the forbidden fruit, was such a sin, as included many other sins, as it was circumstantiated.

Q. 3. What sins did the eating of the forbidden fruit include?

A. The sins included in our first parents' eating the forbidden fruit, where, 1. Rebellion against God their Sovereign who had expressly forbidden them to eat of this tree. 2. Treason, in conspiring with the devil, *God's enemy* against God. 3. Ambition, in aspiring

to a higher state: namely, to be as God. 4. Luxury, in indulging so much to please the sense of taste, which did inordinately, desire this fruit. 5. Ingratitude to God, who had given them leave to eat of any tree in the garden besides. 6. Unbelief, in not given credit to the threatning of death, but believing the devil, who said, they should not die, rather than God, who told them, they should surely die, did they eat of this fruit. 7. Murder, in bringing death by this sin, upon themselves, and all their posterity: These and many other sins were included in this sin of our first parents eating of the forbidden fruit, which did render it exceeding hanious in the sight of God.

16. Q. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind decending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 1. Did all mankind without any exception, fall in Adam's first transgression?

A. No: For our Lord Jesus Christ, who was one of Adam's posterity, did not fall with Adam, but was perfectly free both from original and actual sin, Heb. vii. 29. Such an high priest became us, who was holy, harmless, undefiled, separate from sinners, 1 Pet. ii. 22. Who did no sin.

Q. 2. How was it that the Lord Jesus Christ escaped the fall with Adam?

A. Because our Lord Jesus descended from Adam by extraordinary generation, being born of a virgin, Matth. i. 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost.

Q. 3. Did all the posterity of Adam besides Christ fall in his sin?

A. All the posterity of Adam besides Christ, descending from him by ordinary generation, did fall in *his first sin*, *Rom.* v. 12. By one man sin entered

into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Q. 4. How could all the posterity of Adam, being then unborn, fall in the sin?

A. All the posterity of Adam were in him before they were born, and so they sinned in him and fell with him, 1 Cor. xv. 22. As in Adam all die, so in Christ shall all be made alive.

Q. 5. How were all Adam's posterity in him when he first sinned?

A. 1. They were in him virtually, they were in his loins; and as Levi is said to pay tithes in Abraham when only in his loins, Heb. vii. 9. So Adam's posterity sinned in his loins. 2. They were in him representatively: Adam was the common head, and representative of all mankind.

Q. 6. What reason is there that the posterity of Adam should fall with Adam their representative?

A. Because the covenant of works, wherein life was promised upon condition of obedience, was made with Adam, not only for himself but also for his posterity: therefore as if Adam had stood, all his posterity had stood with him; so Adam falling, they all fell with him.

Q. 7. How could Adam be the representative of all his posterity, when there was none of them in being to make choice of him for their representative?

A. 1. It was more fit Adam should be the representative of his posterity than any else, being the father of them all. 2. Though they did not choose him for their representative, yet God did choose him, and God made as good a choice for them, as they could have made themselves.

17. Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

18. Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. *The sinfulness* of that estate whereinto man fell,

consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 1. How many sorts of sins are there which denote the sinfulness of the estate of man by the fall?

A. There are two sorts of sins: namely origina sin, and actual sin.

Q. 2. Wherein doth original sin consist?

A. Original sin doth consist in three things, 1. In the guilt of Adam's first sin. 2. In the want of original righteousness. 3. In the corruption of the whole nature.

Q. 3. How are the children of men guilty of Adam's first sin.

A. All the children of men are guilty of Adam's first sin by imputation; as the righteousness of Christ the second Adam, is imputed unto all the spiritual seed, namely, to all believers; so the sin of the first Adam is imputed to all the natural seed which came forth of his loins, Rom. v. 1. As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

Q. 4. What is included in the want of original righteouness?

A. The want of original righteouness, doth include, 1. Want of true spiritual knowledge in the mind, 1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.

2. Want of inclination and power to do good, and want of all spiritual affections in the will and heart, Rom. vii, 18. In me (that is my flesh) dwelleth no good thing; and how to perform that which is good, I find not.

Q. 5. Is the want of original righteousness a sin?

A. Yes: Because it is a want of conformity to the law of God. which requireth original and habitual righteousness as well as actual.

Q. 6. If God withhold this original righteousness, is not he the *Author* of sin?

A. No: Because though men be bound to have it, yet God is not bound to restore it when men hath lost it: And it is not a sin, but a punishment of the first sin, as God doth withold.

Q. 7. How could the souls of Adam's posterity, not yet created, nor having relation to Adam, be justly deprived of original righteousness?

A. The souls of Adam's posterity never had a being without relation to Adam the being created in the infusion and conjunction of them to their body; and through their relation to the common head, partake justly of the common punishment.

Q. 8. Wherein doth consist the corruption of the whole nature of man?

A. The corruption of the nature of man, doth consist in the universal depravation which is in every part of man since the fall. 1. In the darkness and defilement of the mind, Eph. i. 8. Ye were sometimes darkness, but now are ye light in the Lord, and Titus i. 14. The minds and consciences of the unblieving are defiled. 2. In the crookedness and enemy of the heart and will against God and his law, Rom. viii. 7. The carnal mind (that is, the carnal heart) is enmity against God, and is not subject to the law of God, neither indeed can be. As also in the inclination of the heart unto sin and the worst of sins; there being the seed of all manner of sins in the heart, as it is corrupted with original sin, Mat. xv. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses. blasphemies. 3. In the disorder and distemper of the affections, all of them being naturally set upon wrong objects, through this inherent corruption. 4. The members also of the body are infected, being ready weapons and instruments of unrighteousness. Rom. vi. 13.

Q. 9. How is the corruption of nature conveyed then to all the children of men?

A. 1. It is not from God, who is the Author of all good, but of no evil; for tho' he withold original righteousness, yet doth not infuse original corruption. 2. It *is conveyeed by* natural generation, in the union and

conjunction of soul and body, the soul being destitute or void of original righteousness is infested with this corruption: As liquor is tainted, which is put into a tainted vessel; but the way of its conveyance is one of the most difficult things in divinity to understand.

Q. 10. Have we reason to deny this original corruption, because we have not reason clearly to understand the way of its conveyance?

A. No: Because the scripture doth assert, that our natures since the fall are corrupted, Gen. v. 3. Adam, (though made after the likeness of God) begat a son after his own likeness; that is, with a corrupt nature John iii. 6. That which is born of the flesh is flesh. Ps. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me, Eph. ii. 1. You hath he quickened who were dead in trespasses and sins. 2. Experience doth tell us that in every one there is a natural antipathy to good, and proneness to evil; therefore as when a man's house is on fire, it is greater wisdom to endeavour to quench it, than to enquire how it was set on fire; So it is greater wisdom to endeavour the removal of this natural corruption, than to inquire how it was conveyed?

Q. 11. Do not sanctified parents beget children without natural corruption?

A. No: Because parents that are sanctified, are sanctified but in part, their nature remaning in part corrupted; and they beget children according to their nature, and not according to their grace: as the winnowed corn that is sown, grows up with husks upon it: Or as the circumcised Jews did beget uncircumcised children in the flesh, as well as the heart.

Q. 12. Why is this sin called original sin?

A. Because we have it from our birth, or original, and because all our actual transgressions do procceed from it.

Q. 13. What is actual sin?

A. Actual sin is any breach of God's law, either of omission or commission, either in thought, heart, speech or action, of which more in the commandments.

19. Q. What is the misery of that estate whereinto man fell?

A. All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself and to the pains of hell forever.

Q. 1. Wherein doth man's misery by the fall consist?

A. Man's misery by the fall, doth consist in three things, 1. In what man hath lost. 2. In what man is brought under. 3. In what man is liable unto.

Q. 2. What hath man lost by the fall?

A. Man by the fall hath lost communion with God.

Q. 3. Wherein doth this communion with God consist, which man by the fall hath lost?

A. The communion with God which man by the fall hath lost, did consist in the gracious presence and favour, together with the sweet fellowship and enjoyment of God in the garden of Eden; this man by the fall was deprived of, and all his posterity, whilst in their fallen estate, are without, Gen. iii. 8. And Adam and his wife hid themselves from the presence of the Lord, ver. 23, 24. And the Lord God sent forth him from the garden of Eden, and so drove out the man, Eph. ii. 12. At that time ye were without Christ, having no hope, and without God in the world.

Q. 4. Is the loss of communion with God a great misery and loss?

A. Yes, Because God is our chief good, and in communion with him doth consist man's chiefest happiness; therefore the loss of communion with God is man's greatest loss.

Q. 5. What is man brought under by the fall?

A. By the fall, man is brought under God's wrath and curse, Eph. ii. 3. And were by nature the children of wrath, even as others, Gal. iii. 10. As many as are of the works of the law (that is, all such who are under the covenant of works, as all unbelievers) are under the curse.

Q. 6. Is it a great misery to be under God's wrath *and curse?*

A. Yes: Because as his favour is better than life, so his wrath and displeasure is worse than death; his blessing maketh men blessed and happy; his curse maketh men wretched and miserable.

Q. 7. What is that punishment which man was liable unto by the fall?

A. Man is liable by the fall. 1. Unto all miseries in this life. 2. To death itself. 3. To the pains of hell forever.

Q. 8. What are the miseries in this life which man is liable unto by the fall?

A. The miseries in this life which man is liable unto by the fall, are either external, or internal, and spiritual.

Q. 9. What are the external miseries of this life which the fall hath brought upon mankind?

A. All the external miseries which either are, or have been in the world, are the effects of the fall, and sin doth expose men to all sorts of miseries of this life more public and general calamities, such as pestilence, famine, sword, captivity and the like. Ezek. v. 17. I will send upon thee famine and pestilence and bring the sword upon thee. 2. Sin doth expose men unto more private and particular miseries, such as, 1. All sorts of sickness in their bodies, Deut. xxviii. 22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, &c. 2. Losses of their estates, Deut. xxviii. 30. Thou shalt build an house, but thou shalt not dwell therein: thou shalt plant a vineyard, and shall not gather the grapes thereof. 3. Reproach and disgrace on their names, ver. 37. Thou shalt become a proverb and a bye-word. 4. Losses in relations, and every other external afflictions and miseries men are liable unto in this life for their sins.

Q. 10. What are the internal and spiritual miseries which men are liable unto in this life by the fall?

A. Men by the fall are liable: 1. To the thraldom of the devil to be led about by him at his will, 2 Tim. ii. 26. And that they may recover themselves out of the snare of the devil, who are taken captive by him *at his will.* 2. To judiciary blindness of mind and a

reprobate sense, Rom. xi. 8. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, Rom. i. 18. Because they liked not to retain God in their knowledge, God gave them over to a reprobate sense. 3. To judiciary hardness of heart, seariedness and benumbness of conscience, Rom. ix. 10. Whom he will he hardeneth, 1 Tim. iv. 2. Having their conscience seared as with an hot iron, Eph. iv. 19. Who being past feeling, have given themselves over unto lascivousness to work all uncleanness with greediness. 4. To vile affections, Rom. i. 26, 27. For this cause God gave them up to vile affections: and they burned in their lusts one towards another, men with men working that which is unseemly, 5. To strong delusions, and belief of damnable errors, 2 Thess. ii. 11, 12. God shall send them strong delusions to believe a lie, that they all might be damned that believe not the truth, but had pleasure in unrighteousness. 6. To distress and perplexity of the mind, dread and horror of spirit, and despairful agonies through the apprehensions of certain future wrath, Heb. xi. 26, 27. There remaineth nothing but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversary.

Q. 11. What is the punishment which man by the fall is liable unto at the end of this life?

A. Man by the fall at the end of this life, is liable unto death itself, Rom. v. 12. Death passed upon all for that all have sinned, Rom. ix. 23. The wages of sin is death.

Q. 12. Is death punishment unto all upon whom it is inflicted?

A. 1. Though death be the consequent of sin in all, yet to believers through Christ, it is unstinged, and it is an out-let to misery, and an in-let to glory. 2. Death to the wicked and unbelievers, is dreadful punishment, being a king of terror and a grim serjeant, that is sent by God to arrest the wicked, and convey them unto future misery.

Q. 13. What is the punishment which man by the *fall is liable unto* in the other world?

A. The punishment which man by the fall is liable unto in the other world is the punishment of hell forever.

Q. 14. Wherein doth consist the punishment of hell?

A. The punishment of hell doth consist. 1. In the punishment of loss. 2. In the punishment of sense.

Q. 15. What will be the punishment of loss in hell?

A. The punishment of loss in hell will be a banishment from the comfortable presence of God, and an exclusion, or shutting out from heaven, where the saints will have a fulness, and eternity of joy and happiness, Mat. xxv. 41. Depart from me ye cursed, Luke xiii. 28. Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out, Psalm xvi. 11. In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.

Q. 16. What will be the punishment of sense in hell?

A. The punishment of sense in hell, will be both upon the soul and on the body. 1. The souls of the wicked in hell will be filled with horror and anguish through the strokes of God's immediate vengeance, and the bitings of the never dying worm of conscience, Heb. x. 31. It is a fearful thing to fall into the hands of the living God, Mark ix. 44. Where their worm dieth not, and the fire is not quenched. 2. The bodies of the wicked in hell will be most grievously tormented in every part and member and that both in extremity, and to eternity, Matt. xxv. 41. Depart from me ye cursed into everlasting fire, prepared for the devil and his angels, Matt. xiii. 41, 42. The Son of man shall send forth his angels, and they shall gather out of his kingdom all them that do iniquity, and shall cast them into a furnace of fire; and there shall be wailing and gnashing of teeth.

20. Q. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the

estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 1. Doth all mankind perish in the estate of sin and misery into which they are fallen?

A. No: For some God doth bring out of this estate of sin and misery, into an estate of salvation, Phil. i. 10. Being in nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God.

Q. 2. Whom doth God bring into an estate of salvation?

A. God doth bring all his elect people into an estate of salvation, unto which he hath chosen them, 2 Thess. ii. 13. God hath from the beginning chosen you to salvation?

Q. 3. Who are the elect people of God?

A. The elect people of God are those whom from all eternity, out of his mere good pleasure he hath chosen unto everlasting life, Eph. i. 4, 5. According as he hath chosen us in him, before the foundation of the world: having predestinated us unto the adoption of children, according to the good pleasure of his will; Acts xiii. 48. As many as were ordained to eternal life believed.

Q. 4. By whom doth God bring his elect into an estate of salvation?

A. God doth bring his elect into an estate of salvation by a Redeemer, Acts iv. 12. Neither is there salvation any other way: for there is none other name under heaven given among men, whereby we must be saved.

Q. 5. In what way doth God bring his elect into an estate of salvation?

A. God doth bring his elect into an estate of salvation in the way of his covenant.

Q. 6. By virtue of which covenant of God is it that his elect are saved?

A. 1. Not by virtue of the covenant of works, Gal. iii. 10. As many as are of the works of the law, are under the curse. Verse 21. If there had been a law *given which could* have given life, verily righteousness

should have been by the law. 2. It is by virtue of the covenant of grace that the elect are saved.

Q. 7. With whom was the covenant of grace made?

A. As the covenant of works was made with the first Adam, and all his posterity: so the covenant of grace was made with Christ the second Adam, and in him with all the elect as his seed, which are the Israel of God, Gal. iii. 26. Now to Abraham and to his seed were the promises made, (that is, not the promise of making all nations blessed) he said not unto seeds as of many? but as of one, And to thy seed, which is Christ, Heb. viii. 10. This is the covenant which I will make with the house of Israel.

Q. 8. Was it the same covenant which was made with Christ and his elect?

A. No: For there was a covenant which God made with Christ as Mediator, and the representative of the elect, which was the foundation of all that grace, which was afterwards promised in that covenant of grace, which he made with themselves in and through Christ.

Q. 9. What was the covenant which God made with Christ as the head and representative of the elect?

A. God did covenant and promise to Christ as the representative of the elect, that upon condition he would submit to the penalty which the sins of the elect did deserve, and undertake in all things the office of a Mediator, he should be successful, so as to justify and save them, Isa. liii. 10, 11. When thou shalt make his soul an offering for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand. And by his knowledge shall my righteous servant justify many.

Q. 10. Was this a covenant of grace which God made with Christ, when it required perfect obedience?

A. It was a covenant of grace, in reference to the elect, whom Christ did represent, since thereby the obedience was accepted of the hands of the representative, which the covenant of works required of themselves. 2 Tim. i. 9. Who hath saved us according to his own purpose and grace, which was given us in Christ before the world began.

Q. 11. What are the promises of the covenant of grace which God made with the elect through Christ?

A. The promises of the covenant of grace which God hath made with the elect through Christ, are either more general, or more particular. More general, God hath promised to the elect through Christ that he will be to them a God, and they shall be to him a people, Heb viii. 10. These two promises are so general and comprehensive, that they include all the rest. The promises that he will be to them a God, doth include his special favour and affection together with all the expressions of it, in taking care of them, and making provisions of all temporal and spiritual good things for them here, and giving them eternal life and happiness in the other world. The promise that they shall be to him a people, doth include the giving them all those gifts and qualifications, as are requisite to that estate and relation.

2. More particularly, God in the covenant of grace hath promised to the elect through Christ: 1. Illumination, that he will teach them the knowledge of himself, and that more fully and clearly than they had or could be taught one by another, Heb. 8. 11. They shall not teach every man his neighbour, and every man his brother, saying know the Lord; for all shall know me from the least to the greatest. 2 Remission, that he would forgive their sins, verse 12. For I will be merciful unto their unrighteousness, and their sins and their iniquities I will remember no more. 3. Sanctification, verse 10. I will put my laws into their minds, and write them in their hearts. There are also other promises of sanctification which belong to this covenant, Ezek. xxxvi. 25, 26, 27, &c. I will sprinkle clean water upon you, and you shall be clean. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: and I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them.

Q. 12. What is the condition of the covenant of grace?

A. The condition of the covenant of grace, whereby the elect have an actual interest in the things promised, is faith by which they have an interest in Christ,

John iii. 16. Whosoever believeth in him shall not perish, but have everlasting life, Acts xvi. 31. Believe on the Lord Jesus Christ and thou shalt be saved.

Q. 13. Why is the covenant with the elect called the covenant of grace?

A. Because not only the things promised to the elect are grace, or the free gifts of God which they do not in the least deserve: but also because faith (the condition of this covenant whereby the promises are made their's) is God's gift and work wrought in them by the spirit, which in his covenant he promised unto them, Eph. ii. 8. By grace ye are saved, through faith, and that not of yourselves, it is the gift of God, Col. ii. 12. Ye are risen through faith of the operation of God.

Q. 14. Was the covenant which God made with the children of Israel of old a covenant of works or a covenant of grace?

A. The covenant which God made of old with the children of Israel, was not a covenant of works, but the same covenant of grace, as to the substance of it, which is made known in the gospel. For, 1. It was impossible that any of the fallen children of Adam should be justified and saved by the covenant of works, Gal. ii. 16. By the works of the law shall no flesh be justified. 2. The children of Israel had the same mediator of covenant, and Reedemer, which the people of God have now, namely, the Lord Jesus Christ who was typified by Moses, and by the sacrifices under the law. 3. They had the same promises of remission and of salvation, 4. They had the same condition of faith required to enable them to look to, and lay hold on Christ, held forth to them in types and figures.

Q. 15. Wherein doth the dispensation of the covenant of grace under the gospel, differ from the dispensation of it under the law?

A. The dispensation of the covenant of grace under the gospel, doth differ from the dispensation of it under the law. 1. In regard of the easiness of the covenant under the gospel: under the law it was burdensome, and ceremonial rites and ceremonies required, are *called a yoke of bondage*, Gal. v. 1. Which yoke is

now removed. 2. In regard of the clearness of the dispensation under the gospel; under the law, Christ was not yet come, but was held forth in types and figures, and dark shadows, and the promises, especially of eternal life, were more obscure; but now the shadows are fled, Christ the substance being come, and life and immortality is brought more clearly to light by the gospel, 2 Tim. i. 10. 3. In regard of the power and efficacy, there was weakness in the legal dispensation, and therefore disanulling of it, Heb. vii. 18. Under the gospel there is a more powerful influence of the spirit which is promised more plentifully, Acts. ii. 17. 4. In regard of the extent of it: the legal dispensation was confined to the nation of the Jews, whereas the gospel dispensation doth extend to the Gentiles and any nation, Mark xvi. 1. Go ye unto all the world, and preach the gospel unto every creature.

21. Q. Who is the redeemer of God's elect?

A. The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continued to be God and man, in two distinct natures, and one person forever.

Q. 1. What is he called that is the Redeemer of God's elect?

A. The Redeemer of God's elect, is called the Lord Jesus Christ.

Q. 2. Why is he called the Lord?

A. Because of his universal sovereignty and dominion, Acts x. 36. He is the Lord of all.

Q. 3. Why is he called Jesus?

A. Because he is the Saviour of his people, Mat. viii. 21. Thou shalt call his name Jesus; for he shall save his people from their sins.

Q. 4. Why is he called Christ?

A. Because he is anointed by his Father unto his office with the Holy Ghost, which was given to him without measure, Acts x. 38. God anointed Jesus of Nazareth with the holy Ghost, and with power, John iii. 34. God giveth not the Spirit by measure unto him.

Q. 5. How doth the Lord Jesus Christ redeem the elect of God?

A. The Lord Jesus Christ doth redeem the elect of God. 1. By purchase, paying the price of his blood for them, 1 Pet. i. 18, 19. Ye were not redeemed with corruptible things, as silver and gold; but with the blood of Jesus Christ, as of a lamb without blemish, and without spot. 1 Tim. ii. 6. Who gave himself a ransom. 2. By conquest, rescuing them by his Almighty power out of the snare of the devil who before led them captive, Eph. iv. 8. He led captivity captive. Col. ii. 5. And having spoiled principalities and powers, he made a show of the same openly, triumphing over them.

Q. 6. Whose Son is the Lord Jesus Christ?

A. The Lord Jesus Christ, is the eternal son of God.

Q. 7. How doth the Lord Jesus Christ differ from other sons of God?

A. 1. Angels are called the sons of God but they are the sons of God by creation, Job xxxviii. 7. All the sons of God shouted for joy. 2. Saints are called the sons of God by adoption and regeneration, Gal. iv. 2. That we might receive the adoption of sons. 1 John iv. 9. Evey one that loveth is born of God. 3. The Lord Jesus Christ is the natural Son of God by eternal generation, Heb. i. 5. Unto which of the angels said he at any time thou art my Son this day have I begotten thee?

Q. 8. What did Christ the eternal Son of God become, that he might redeem the elect?

A. Christ that he might redeem the elect, being the eternal son of God, became man, John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten son of the Father) full of grace and truth, Gal. iv. 5. When the fulness of time was come, God sent forth his Son made of a woman, &c.

Q. 9. How was it necessary in order to the redemption of the elect, that Christ should become man?

A. It was necessary in order to the redemption of the elect, that Christ should become man. 1. That he might be capable of suffering death for them; which as God he was uncapable of: without such sufferings of death, there could have been no remission or salva-

tion, Heb. ix. 22. Without shedding of blood, there is no remission. 2. That he might be their high priest to reconcile them unto God, Heb. i. 16, 17. For verily he took not upon him the nature of angels, but the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Q. 10. Was it necessary that the Redeemer of the elect should be God as well as man.

A. Yes: Because if he had not been God, as well as man: 1. He could not have born up under, nor have got loose from the weight of wrath which was laid upon him for the sins of men. 2. His sufferings would have been but of finite extent; and so could not have made satisfaction to God's infinite justice which was offended by sin?

Q. 11. How is Christ God and man?

A. Christ is God and man by an hypostatical or personal union, both the natures, divine and human, remaining distinct, without composition or confusion, in one and the same person.

Q. 12. Will this union of the divine and human nature in Christ be dissolved?

A. No, for he was and continued to be both God and man, in two distinct natures, and one person for ever. Heb. vii. 24. Because he continueth ever, he hath an unchangeable priesthood.

Q. 13. May the properties of the divine nature be ascribed to the human nature, or the properties of the human nature be ascribed to the divine nature of Christ?

A. Though it be improper to ascribe the properties of the one nature to the other nature, yet by virtue of this near union of both natures in one person, there is a communication of the properties of each nature to the person of Christ.

22. Q. How did Christ being the Son of God, become man?

A. Christ being the Son of God became man, by taking to himself a true body, and a reasonable soul,

being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her yet without sin.

Q. 1. Was it not a voluntary act in Christ the Son of God, to become man?

A. Yes: Because he took to him the human nature, that he might be hereby fitted to be our Redeemer, Heb. x. 6, 7. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, Heb. ii. 6. He took on him the seed of Abraham.

Q. 2. Was Christ the Son of God a real man, like unto other men?

A. Christ the Son of God was a real man, taking to himself the true essential parts of man: 1. He had a real body of flesh and blood, and bones: not a fantastical body, which is a body only in appearance, Luke xxiv. 30. Behold my hands and my feet, handle me and see; for a spirit hath not flesh and bones as ye see me have. 2. He had a rational soul, and his divine nature did not supply the place of his soul, Isa. lviii. 10. Thou shalt make his soul an offering for sin, Mat. xxvi. 38. My soul is exceeding sorrowful, even unto death.

Q. 3. Was the birth of Christ like unto the birth of other men?

A. No: For Christ was born of a virgin: namely, the virgin Mary, Isa. vii. 14. Behold a virgin shall conceive, and bear a Son, Mat. i. 24, 25. And Joseph took unto him Mary his wife, and knew her not until she had brought forth her first-born son, and he called his name JESUS.

Q. 5. How could Christ be born of a virgin?

A. It was a miraculous conception by the power of the Holy Ghost in the womb of the virgin Mary, Luke i. 34, 35. And Mary said unto the angel, How shall this be, seeing I know not a man? and the angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; also that holy thing which shall be born of thee shall be called the Son of God.

Q. 6. Was Christ born in sin, like unto other men?

A. No: For however Christ took upon him the nature of man, and many human infirmities, yet he was perfectly free from sinful infirmities, Heb. iv. 15. We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

23. Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 1. What is it to execute an office?

A. To execute an office, is to do or perform what belongeth to the office.

Q. 2. How many offices doth Christ execute as our Redeemer?

A. There are three offices Christ doth execute as our Redeemer, 1. The office of a prophet, Acts iii. 22. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things, whatsoever he shall say unto you. 2. The office of a priest, Heb. v. 6. Thou art a priest forever, after the order of Melchisedec. 3. The office of a king, Psalm ii. 6. I have set my King upon my holy hill Zion.

Q. 3. In what estate doth Christ execute these offices?

A. 1. Christ doth execute these offices in his estate of humiliation here on earth. 2. Christ doth execute these offices in his estate of exaltation, now in heaven.

24. Q. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing unto us by his word and Spirit, the will of God for our salvation.

Q. 1. What doth Christ reveal to us as a prophet?

A. Christ as a prophet, doth reveal unto us the will of God for our salvation.

Q. 2. What is meant by the will of God which *Christ doth reveal?*

A. By the will of God which Christ doth reveal, is meant the whole counsel of God, or whatever God would have us to know, believe and do in order unto salvation.

Q. 3. Whereby doth Christ reveal unto us the will of God for our salvation.

A. Christ doth reveal unto us the will of God for our salvation. 1. By his word, John xx. 34. These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. 2. By his Spirit, John xiv. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Q. 4. Which is the word of Christ, whereby he doth reveal to us the will of God?

A. The whole book of the scriptures of the Old, especially of the New Testament, is the word of Christ, Col. iii. 16. Let the word of Christ dwell in you richly.

Q. 5. How are the whole scriptures the word of Christ, when but a small part of them was spoken by his own mouth.

A. The whole scriptures are the word of Christ, forasmuch as the prophets and apostles, and other penmen of the scriptures, wrote not their own words but the word which they had from the Spirit of Christ, 1 Pet. i. 10, 11. Of which salvation the prophets have required, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, &c.

Q. 6. Is the word of God without his Spirit sufficient to teach us the will of God for our salvation?

A. The word without the Spirit of Christ, is insufficient to teach us the will of God for our salvation, because it is by the Spirit of Christ only, that we are enabled to discern, and receive the things which are necessary for salvation. 1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them, because they* are spiritually discerned.

Q. 7. Is the Spirit of Christ without his word, sufficient to teach us the will of God for our salvation?

A. Christ by his Spirit without the word, could teach us the will of God; but he doth not, neither hath promised now to do, since the whole will of God necessary to our salvation is revealed in his word; the word of Christ without his Spirit cannot, the Spirit of Christ without his word will not, teach us the will of God for our salvation.

25. Q. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself, a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

Q. 1. What is the first part of Christ's priestly office?

A. The first part of Christ's priestly office, is his offering up a sacrifice to God for us, Heb. viii. 3. Every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man hath somewhat to offer.

Q. 2. What is a sacrifice?

A. A sacrifice is an holy offering rendered to God by a priest of God's appointment?

Q. 3. Was Christ a priest of God's appointment?

A. Yes: For he was called and anointed by God to this office, Heb. v. 4, 5, 9. No man taketh this honour unto himself, but he that is called of God, as was Aaron: so also Christ glorified not himself to be made an high priest; but he that said, Thou art a priest forever, after the order of Melchisedec.

Q. 4. What sacrifice did Christ offer to God for us?

A. Christ did offer unto God for us, the sacrifice of himself, Heb. ix. 26. But now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

Q. 5. Did Christ offer the sacrifice of himself often?

A. No: But he offered the sacrifice of himself once only, this being sufficient for our sins, Heb. ix. 28. *Christ was once* offered to bear the sins of many.

Q. 6. Wherefore was it that Christ did offer the sacrifice of himself unto God for us?

A. Christ did offer the sacrifice of himself unto God for us: 1 That thereby he might satisfy God's justice for us 2. And that hereby he might reconcile us to God.

Q. 7. How doth it appear that Christ did satisfy God's justice by the sacrifice of himself?

A. 1. Because Christ's sacrifice of himself, was of sufficient worth to satisfy God's justice, infinitely offended by our sins, being the sacrifice of him, who as God was of infinite dignity. 2. Because this sacrifice of Christ was accepted by God in the behalf of sinners, Eph. v. 2. Christ hath loved us, and hath given himself, for us, an offering and sacrifice to God for a sweet smelling savour. 3. It doth further appear because Christ in his death, who was our sacrifice did bear our sins, or the punishment due for our sins, and wherefore did he bear them, but for the satisfaction of God's justice? 1 Pet. ii. 24. Who his ownself bare our sins in his own body on the tree: And he is said to give his life a ransom for many, Mat. xx. 28. Which ransom was God's satisfaction.

Q. 8. What is the consequence of the satisfaction Christ hath given to God by the sacrifice of himself?

A. The consequence of Christ's satisfaction by this sacrifice is our reconciliation unto God, Eph. ii. 16. That he might reconcile both unto God in one body by the cross.

Q. 9. What is the second part of Christ's priestly office?

A. The second part of Christ's priestly office, is making intercession for us, Isa. liii. 12. He bare the sins of many, and made intercession for the transgressors.

Q. 10. What doth Christ do for us in his intercession?

A. Christ in his intercession doth pray unto, and plead with God, as our advocate, that through the merit of his death we might be actually reconciled, our persons accepted, our sins pardoned, our conscience quieted, our prayers answered, and at last our souls saved, 1 John ii. 1. If any man sin, we have an advocate with the Father, even Jesus Christ the righteous, John xiv. 14. If ye shall ask any thing in my name, I will do it.

Q. 11. Where doth Christ make intercession for us?

A. Christ doth make intercession for us, at the right hand of God in heaven, Rom. viii. 34. It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Q. 12. Doth Christ make intercession for us only for a time?

A. Christ maketh intercession for us continually, and forever, Heb. vii. 25. He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 13. Wherein doth Christ's priestly office differ from the priestly office under the ceremonial law?

A. 1. The priests under the law, were priests after the order of Aaron: but Christ is a priest after the order of Melchisedec, without a father, as a man, without a mother, as God, &c. Heb. vii. from verse 1. to verse 25. 2. The priests under the law were sinful, but Christ is holy, and perfectly free from sin, Heb. vii. 26. Such an high priest became us, who is holy, harmless, undefiled, separate from sinners. 3. The priests under the law were many because mortal; but Christ is the holy High-priest of his order and abideth continually, Heb. vii. 23, 24. They truly were many priests, because they were not suffered to continue by reason of death; but this man continueth ever. 4. The priests under the law were consecrated and settled in their office without any oath but Christ with an oath, Heb. vii. 21. For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, thou art a priest forever, &c. 5. But Christ's priesthood is unchangeable, Heb. vii. 12, 24. For the priesthood being changed, there must be of necessity a change also of the law; but this man hath an unchangeable priesthood. 6. The priests under the law offered up many sacrifices, and those of bulls and goats, and the blood of others; but Christ offered up but once one sacrifice, and that the sacrifice of himself, and of his own blood, Heb. ix. 25. Nor yet that he should offer himself often, as the high-

priest entered into the holy place every year, with the blood of others, chap. x. 12. He offered one sacrifice for sin forever. 7. The priests under the law offered sacrifice for themselves, for their own sins, as well as for the sins of the people, but Christ offered sacrifices only for others, being himself without sin, Heb. vii. 27. Who needeth not daily, as those high priests to offer up sacrifice for their own sins, and then for the people. 8. The sacrifice which the priests under the law did offer were types of Christ's sacrifice, not being sufficient in themselves to take away sin, nor accepted by God any farther than Christ was eyed in them; for Christ's sacrifice of himself was the thing typified, and is efficacious in itself for remission, and for itself is accepted, Heb. x. 1. The law having a shadow of good things to come, can never by those sacrifices make the comers perfect. Verse 14. For it is not possible that the blood of bulls and of goats can take away sin. Verse 15. Christ by one offering hath perfected forever them that are sanctified. 9. The priest under the law appeared in the behalf of the people before God in the temple, in the holy place made with hands; but Christ appeared before God in heaven for us, Heb. ix. 24. Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. 10. The priests under the law had only the office of priesthood: But Christ is priest, prophet and king.

26. Q. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, ruling and defending us, and in restraining and conquering all his, and our enemies.

Q. 1. Over whom doth Christ exercise his kingly office?

A. Christ doth exercise his kingly office: 1. Over his elect people, John i. 49. Thou art the Son of God, thou art the King of Israel. 2. Over his and their enemies: *Psalm* cx. 2. Rule thou in the midst of *thine enemies.*

Q. 2. How doth Christ exercise his kingly office over his elect people?

A. Christ doth exercise his kingly office over his elect people. 1. In his subduing them to himself. 2. In his ruling them. 3. In his defending them.

Q. 3. What doth Christ's subduing his elect people to himself suppose?

A. Christ's subduing his elect people to himself doth suppose, that at first they are stubborn and disobedient, rebellious, and enemies unto him, Tit. iii. 3. For we ourselves also were sometimes foolish and disobedient, serving divers lusts. Col. i. 21. Ye were sometimes alienated, and enemies in your mind by your wicked works.

Q. 4. What doth Christ's subduing his elect people to himself imply?

A. Christ's subduing his elect people to himself, doth imply, his effectual calling them and bringing them under his government, wherein by his word and Spirit he doth conquer their stubbornness and enmity, and make them a willing people to himself, Psalm cx. 3. Thy people shall be willing in the day of thy power.

Q. 5. How doth Christ rule his people?

A. Christ doth rule his people: 1. By giving them laws, unto which they are to conform their hearts and lives, Isaiah xx. 22. The Lord is our Lawgiver, the Lord is our King. 2. By annexing or adding to his law threatenings, of punishing the disobedient, and promises of rewarding the obedient, Rev. ii. 23. I will kill her children with death, and all the churches shall know that I am he which searcheth the reigns and heart; and I will give to every one of you according to your works. 3. By appointing church officers, not only for declaring and publishing his law, but also for the execution of some threatening, who having the key of discipline, as well as the key of doctrine commited to them, are to rule under him in the church, and have power of binding and loosing, administrating church censures, and relaxing or taking them off, Mat. xvi. 19. And I will give unto thee the keys of the kingdom of *heaven: And* whatever thou shalt bind on earth, shall *be bound in* heaven: And whatsoever thou shalt loose

on earth shall be loosed in heaven. 4. And chiefly, Christ doth rule his people inwardly by his Spirit, whereby he doth write his laws in their hearts, working in them a disposition and strength to yield to him that obedience which he requireth, Heb. viii. 10. I will put my laws into their mind, and write them in their heart. 2 Cor. iii. 3. Ye are the epistle of Christ, written not with ink, but with the Spirit of the living God: Not in tables of stone, but in fleshy tables of the heart.

Q. 6. How doth Christ defend his people?

A. Christ doth defend his people: 1. By hiding them under his wings. Mat. xxiii. 37. How often would I have gathered my children together, as a hen gathereth her chickens under her wings? Psa. xci. 4. He shall cover thee with his feathers, and under his wings shalt thou trust: His truth shall be thy shield and buckler. 2. By restraining and conquering all his and their enemies.

Q. 7. Who are the enemies of Christ and his people?

A. The enemies of Christ and his people, are the devil, the flesh, the world, and death.

Q. 8. What is it for Christ to restrain his, and his people's enemies?

A. Christ doth restrain his, and his people's enemies, when (their power remaining) he doth set bounds and limits to them, over which he doth not suffer them to pass.

Q. 9. What is it for Christ to conquer his, and his people's enemies?

A. Christ doth conquer his, and his people's enemies, when he taketh away their power in part, that they have not dominion over his people: but then he doth completely conquer them, when he doth bring all enemies under his feet, and utterly abolish and destroy them, Rom. viii. 37. In all these things we are more than conquerors, through him that loved us. 1 Cor. xv. 25. For he must reign, till he hath put all his enemies under his feet.

27. Q. Wherein did Christ's humiliation consist?

A. *Christ's* humiliation consisted in his being born,

and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continued under the power of death for a time?

Q. 1. In what things did Christ humble himself?

A. Christ did humble himself. 1. In his birth. 2. In his life. 3. In his death.

Q. 2. How did Christ humble himself in his birth?

A. Christ humbled himself in his birth, in that he being the eternal Son of God, in time became man and was born, not of a great princess, but of a mean virgin, not in a stately palace, but in the stable of an inn; and instead of a cradle, was laid in a manger, Luke i. 48. He hath regarded the low estate of his handmaid, Luke ii. 7. And she brought forth her first born son, and wrapt him in swadling cloaths, and laid him in a manger, because there was no room for him in the inn.

Q. 3. How did Christ humble himself in his life?

A. Christ humbled himself in his life, in that. 1. He subjected himself to the law, Gal. iv. 4. God sent forth his Son made of a woman, made under the law. 2. He conflicted with the temptations of of the devil, Mat. iv. 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. 3. He endured the contradictions, reproaches and indignities of wicked men, Heb. xii. 3. Consider him who endured such contradictions of sinners against himself. Mat. x. 25. If they have called the master of the house Beelzebub, how much more them of his houshold? 4. He underwent the sinless infirmities of the flesh, such as weariness, hunger, thirst, and the like, in regard of his body; and grief and sorrow, in regard of his soul, John iv. 6. Jesus being wearied with his journey, sat on the well, Mat. iv. 2. When he had fasted forty days and forty nights, he was afterwards an hungred, Isa. liii. 3. He is a man of sorrows, and acquainted with grief.

Q. 4. How did Christ humble himself in his death?

A. Christ humbled himself in his death. 1. In regard *of the antecedents* of it. 2. In regard of his death itself. *3. In regard of the* consequence of it.

Q. 5. How did Christ humble himself in regard of the antecedents of his death?

A. Christ humbled himself in regard of the antecedents of his death: 1. In permitting Judas to betray him. 2. In submitting himself to the officers to take him. 3. In hearing Peter deny him. 4. In suffering people to mock him, and spit on him, buffet him, and Pilate to scourge and condemn him, with many affronts and indignities which were offered unto him, Mat. xxvi. xxvii. chapters.

Q. 6. How did Christ humble himself in regard of his death itself?

A. Christ humbled himself in regard of his death itself, in that, 1. The kind of his death was an accursed and disgraceful death, as also a lingering and painful death, being the death of the cross. Philip. ii. 28. He humbled himself and became obedient unto death, even the death of the cross, Gal. iii. 13. Christ was made a curse for us; as it was written, cursed is every one that hangeth on a tree. 2. He, together with the pain of his body on the cross, endured the wrath of God due for man's sin in his soul, Mat. xxvii. 46. About the ninth hour Jesus cried out with a loud voice, My God, my God, why hast thou forsaken me?

Q. 7. How did Christ humble himself in regard of the consequence of his death?

A. Christ humbled himself in regard of the consequence of his death, in that; 1. He was buried, Mat. xxvii. 59, 60. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb. 2. He continued under the power of death for a time: namely, until the third day, Matt. xii. 40. As Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth.

Q. 8. What doth Christ's humiliation assure us of?

A. Christ's humiliation doth assure us of our redemptions through the merits of his sufferings, Eph. i. 7. In whom we have redemption through his blood, even the forgiveness of sin.

Q. 9. *What doth* Christ's humiliation, especially *his death teach us?*

A. Christ's humbling himself unto death, doth teach us; 1. To humble ourselves, and be lowly, like unto our master, Mat. xi. 29. Learn of me, for I am meek and lowly in heart. 2. That as Christ died for our sins: so we should die to sin, and not be unwilling to suffer, and to die for his sake if called thereunto, Rom. vi. 8. If we be dead with Christ, we shall also live with him, verse 11. Reckon yourselves to be dead indeed unto sin, 1 Pet. v. 1. For as much as Christ hath suffered for us, arm yourselves likewise with the same mind.

28. Q. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in his rising again from the dead, on the third day, and ascending up into heaven, and sitting at the right hand of God the Father, and coming to judge the world at the last day.

Q. 1. What is the first part of Christ's exaltation?

A. The first part of Christ's exaltation, is the resurrection from the dead.

Q. 2. How do ye prove that Christ rose again from the dead?

A. 1. By the many witnesses that saw him, and conversed with him after his resurrection, 1 Cor. xv. 5, 6. He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once. 2. Because otherwise our faith would be in vain, the guilt of sin would still remain upon us, and there would be no hope for us. 1 Cor. xv. 17. If Christ be not raised your faith is in vain, ye are yet in your sins.

Q. 3. By whom was Christ raised from the dead?

A. Christ was raised from the dead, by his own power and Spirit, whereby he was declared to be the Son of God, John x. 18. I lay down my life that I might take it again; I have power to lay it down and I have power to take it again. Rom. i. 4. Declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Q. 4. How soon did Christ rise after his death?

A. Christ rose again from the dead on the third day, *1 Cor. xv. 4.* He was buried, and rose again the third *day acoording* to the scriptures.

Q. 5. Did Christ rise again with the same body which was buried?

A. Christ rose again with the same body; for he bore the print of the nails in his hands and his feet and of the spear in his side, John xx. 17. Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it in my side.

Q. 6. Was not Christ's body corrupted in the grave like the body of others?

A. No, for God did not suffer him to see corruption, Acts xiii. 39. He whom God raised, saw no corruption.

Q. 7. Was not Christ's body mortal after his resurrection?

A. No, for then his body did put on immortality, Rom. vi. 6. Christ being raised from the dead, dieth no more; death hath no more dominion over him.

Q. 8. What doth the resurrection of Christ teach us?

A. The resurrection of Christ doth teach us, to walk in newness of life, Rom. vi. 4. Like as Christ was raised from the dead by the glory of the Father; so even we also would walk in newness of life.

Q. 9. What doth the resurrection of Christ assure us of?

A. The resurrection of Christ doth assure as, that our bodies shall be raised again from the dead on the last day, 1 Cor. xv. 20. Now is Christ risen from the dead, and become the first fruits of them that slept.

Q. 10. What is the second part of Christ's exaltation?

A. The second part of Christ's exaltation, is his ascension into heaven.

Q. 11. How do you prove that Christ ascended into heaven?

A. By the scripture record of the witnesses which saw him, Luke xxiv. 50, 51. And he led them out as far as Bethany; and lift up his hands, and blessed them: and while he blessed them, he was parted from them, and carried up into heaven.

Q. 12. How long after Christ's resurrection was his ascension?

A. Christ's ascension was forty days after his re-

surrection, Acts i. 2, 3. Until the day in which he was taken up, after he had given commandment unto the apostles, whom he had chosen, to whom he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days.

Q. 13. Wherefore did Christ ascend into heaven?

A. Christ ascended into heaven. 1. That his person (God man) might be glorified there with that glory which (as God) he had with the Father before the world was, John xvii. 5. And now, O Father; glorify thou me with thine own self, with that glory which I had with thee before the world was. 2. That he might (as head of the church) take possession of heaven for all his members, Heb. vi. 20. Whither the forerunner is for us entered.

Q. 14. What doth Christ's ascension into heaven teach us?

A. Christ's ascension into heaven doth teach us to set our affections on things above, where Christ is, Col. iii. 2. Set your affections on things above, not on things on the earth.

Q. 15. What is the third part of Christ's exaltation?

A. The third part of Christ's exaltation, is his sitting at the right hand of God the Father.

Q. 16. What is meant by Christ's sitting at the right hand of God?

A. By Christ's sitting at the right hand of God, is meant, his being exalted unto the highest honour, and power, and favour in heaven.

Q. 17. What doth Christ do for his people which are on the earth, at the right hand of God in heaven?

A. Christ at the right hand of God in heaven, 1. Doth make continual intercession for his people, Rom. viii. 34. Who is even at the right hand of God, who also maketh intercession for us. 2. He is preparing a place in heaven for them, John xiv. 2. In my Father's house there are many mansions; I go to prepare a place for you.

Q. 18. What is the fourth part of Christ's exaltation?

A. The fourth part of Christ's exaltation is, his *coming to judge* the world, Mat. xxv. 31, 32, &c.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, &c.

Q. 19. When is it that Christ will come to judge the world?

A. Christ will come to judge the world at the last day, when the world shall be at the end, and all things shall be dissolved, 2 Pet. iii. 10. But the day of the Lord will come, in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.

Q. 20. In what glory will Christ come to judge the world at the last day?

A. Christ will come to judge the world with his own glory and the Father's and of the holy angels, Luke ix. 26. He shall come in his own glory, and in his Father's and of the holy angels.

Q. 21. How will Christ judge the world at this his glorious appearance?

A. Christ will judge the world at this his glorious appearance, in righteousness rendering to every one according to his deserts, Acts xvii. 3. He hath appointed a day in the which he will judge the world in righteousness, 2 Cor. v. 10. We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.

29. Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption, purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 1. By whom was our redemption purchased?

A. Our redemption was purchased for us, by the blood of Christ, Heb. ix. 12. By his own blood he entered into the holy place, having obtained eternal redemption for us.

Q. 2. By whom is our redemption applied?

A. Our redemption is applied by the Holy Spirit in his effectual operation upon us, Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost which he shed on us abundantly, through Jesus Christ our Saviour.

30. Q. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 1. Whence is it, that the redemption purchased by Christ, is applied to us, or that we have an interest therein?

A. We have an interest in the redemption purchased by Christ through our union to him in our effectual calling, 1 Cor. i. 30. Of him are ye in Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, Rom. viii. 30. Whom he called, them he also justified.

Q. 2. What is that union between Christ and us?

A. The union betwixt Christ and us, is that whereby Christ and we are joined together, and made one, Eph. iii. 17. That Christ may dwell in your hearts by faith.

Q. 3. Whence is it that we are united unto Christ?

A. We are united unto Christ, 1. By the Spirit on God's part, whereby he draws us and joins us unto Christ. John vi. 44. No man can come unto me, except the Father which hath sent me draw him. 2. By faith on our part, whereby we come unto Christ, and lay hold upon him, John vi. 35. He that cometh unto me, shall never hunger: and he that believeth in me, shall never thirst, Eph. iii. 17. That Christ may dwell in your hearts by faith.

Q. 4. Is faith from ourselves, or from God?

A. Though faith be our act, yet it is God's gift and the work of his Spirit, Eph. ii. 8. By grace ye are saved, through faith, and that not of yourselves it is

the gift of God, Col. ii. 12. You are risen with him, through the faith of the operation of God.

31. Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightning our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

Q. 1. What is the difference between effectual calling, and ineffectual calling?

A. 1. Ineffectual calling is the bare external call of the word, whereby all sinners are freely invited unto Christ, that they may have life and salvation by him: but in itself not sufficient to persuade and enable them to come unto him, Mat. xx 16. Many are called, but few are chosen, John v. 40. Ye will not come unto me, that ye might have life. 2. Effectual calling, is the internal call of the Spirit, accompanying the external call of the word; whereby we are not only invited unto Christ, but also enabled and persuaded to embrace him, as he is freely offered unto us in the gospel, John vi. 45. Every one that hath heard, and learned of the Father cometh unto me.

Q. 2. What is the work of the Spirit of God in our effectual calling?

A. The work of the Spirit of God in our effectual calling, is two fold; 1. Upon our minds, 2. Upon our wills.

Q. 3. What is the work of the Spirit of God in our effectual calling upon our minds?

A. The work of the Spirit of God in our effectual calling upon our minds is; 1. A convincing us of our sin and misery. 2. An enlightning us in the knowledge of Christ.

Q. 4. What is it for the Spirit to convince our minds of our sin and misery?

A. The Spirit worketh in our mind a conviction of our sin and misery, when he giveth us a clear sight and full persuasion of the guilt of our sins, and a *feeling apprehension* of the dreadful wrath of God, and

the endless miseries of hell which we have deserved for sin, and every hour are exposed unto, which doth wound our hearts, consciences, and filleth us with perplexing care, what to do to be saved, John xvi. 8. And when he is come he will reprove (or convince) the world of sin, Acts ii. 37. Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do.

Q. 5. Whereby doth the Spirit convince us of our sin and misery?

A. The Spirit convinceth us of our sin and misery, by the law, and threatnings thereof, Rom. iii. 20. By the the law is the knowledge of sin, Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Q. 6. What knowledge of Christ doth the Spirit enlighten our minds withal, after the conviction of our sin and misery?

A. The Spirit doth enlighten our mind, after the conviction of our sin and misery, with the knowledge: 1. That Christ only can save, and that he is all sufficient to do it, Acts iv. 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, Heb vii. 25. Whereby he is able to save them to the uttermost, that come unto God by him. 2. That Christ is willing to save all that come unto him, John vi. 37. He that cometh unto me, I will in no wise cast out. 3. That Christ hath undertaken to save us, and is faithful to perform it, Heb. ii. 17. That he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people?

Q. 7. Wherein doth the Spirit enlighten us with the knowledge of Christ?

A. The Spirit doth enlighten us with the knowledge of Christ by the discoveries of Christ in the gospel, opening our eyes to discern him there discovered, Acts xxvi. 17, 18. To whom I send thee, to open their eyes, and to turn them from darkness unto light, &c.

Q. 8. What is the work of the Spirit of God in our *effectual calling* upon our wills?

A. The working of the Spirit of God in our effectual calling upon our wills is to renew them.

Q. 9. What is it for our wills to be renewed?

A. Our wills are renewed, when the Spirit doth put new inclination and dispositions into them, Ezek. xxxvi. 29. A new heart will I give you and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you an heart of flesh.

Q. 10. Are we not able to renew our own wills, and to turn from sin unto Christ ourselves?

A. No: It is the almighty power of the Spirit of God, that doth persuade and enable us to embrace Jesus Christ by faith, Eph. i. 19, 20. And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.

32. Q. What benefits do they which are effectually called, partake of in this life?

A. They that are effectually called, do in this life partake of justification, adoption and sanctification, and the several benefits which in this life do either accompany or flow from them.

33. Q. What is justification?

A. Justification is an act of God's free grace wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us and received by faith alone.

Q. 1. Wherein doth our justification consist?

A. Our justification doth consist, in two things: 1. In the pardon of our sins. 2. In the acceptation of us as righteous.

Q. 2. Who is the author of our justification?

A. God is the author of our justification, whose act it is, Rom. viii. 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Q. 3. Doth God justify us freely, or because of some merit in ourselves?

A. *God doth* justify us by an act of free grace, Rom. iii. 24. *Being* justified freely by his grace.

Q. 4. Through whose righteousness is it, that we are justified?

A. We are justified through the righteousness of Christ, Rom. iii. 24. Being justified freely by his grace, through the redemption which is in Christ.

Q. 5. How is the righteousness of Christ made our's?

A. The righteousness of Christ is made our's, by imputation, Rom. vi. 6. David described the blessedness of the man unto whom the Lord imputeth righteouness without works.

Q. 6. What is it for the righteousness of Christ to be imputed to us?

A. The righteousness of Christ is imputed to us, when though it be subjectively in Christ, or the righteousness which he wrought, yet by God it is accounted our's as if we wrought it ourselves in our own persons.

Q. 7. What is that righteousness of Christ which is imputed to us for our justification?

A. The righteousness of Christ which is imputed to us for our justification, is his whole obedience to the law in our stead, and that both his passive obedience in all his sufferings, especially in his death whereby we have the pardon of our sins, Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins. And his active obedience also, whereby we are accepted as righteous in his sight, Rom. v. 29. For as by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

Q. 8. Whereby do we receive and apply this righteousness of Christ?

A. We receive and apply this righteoutness of Christ by faith, Rom. iii. 22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe.

Q. 9. Are we justified by faith only, and not by works, at least in part?

A. We are justified only by faith, and neither in whole, nor in part by works, Gal. ii. 16. Knowing that *a man* is not justified by the works of the law, but by *the faith of Jesus* Christ, even we have believed in Jesus *Christ, that we might* be justified by the faith of Christ.

. 10. How is it then said, James ii. 24. Ye see
; how that by works a man is justified, and not by
i only?

. 1. The apostle Paul doth plainly and positively
m, and by many arguments prove justification by
without works, in his epistle to the Romans and
ie Galatians; and to be sure the apostle James
g inspired by the same Spirit in writing his epistle,
not realy contradict this doctrine. 2. The apostle
es doth not in this chapter treat of the justifiication
ir faith in the sight of God, but of the justification
ir faith in the sight of men: and thus he doth as-
that justification is by works, verse 18. I will
thee my faith by my works; faith justifieth our
ons, but works justifieth our faith, and declares us
justified before men, who cannot know nor see
aith, but by our works.

11. How do we prove that we are not justified
orks?

1. Because the whole world is guilty of sin and
: that are guilty of sin, cannot have a perfect righ-
ness of works, and those that have not a perfect
eousness, cannot be justified in the sight of God.
s the apostle covinceth both Jew and Gentile of sin,
e first and second chapters to the Romans, and
: That, as chap. iii. 2. every mouth may be
ed, and the whole world may become guilty be-
God; and therefore inferreth, ver. 22. By the
s of the law, no flesh living shall be justified. 2.
use if we were justified by works, the reward
d be of debt, and not of grace, Rom. iv. 4. Now to
that worketh, is the reward not reckoned of grace,
f debt. But the reward is not of debt but of grace;
hey that are justified are uot justified as righteous
a righteousness of works, but as ungodly, ver. 5.
istifieth the ungodly. 3. Because Abraham the fa-
bf the faithful, though he had a righteousness of
s, yea, works wrought in faith, yet he was not
ied by his works: and if he were justified with-
is works, so are all others that are justified, justi.
with hout works, Rom. i. 2. For if Abraham were
fied by works, he hath whereof to glory: but Abra-

ham had not whereof to glory before God, therefore he was not justified by works.

Q. 12. How do ye prove that we are justified by faith only?

A. 1. It is positively asserted and concluded from several arguments by the apostle, Romans iii. 20. Therefore we conclude that a man is justified by faith, without the deeds of the law. 2. There being such a thing as justification, and justification cannot be by works, as hath been proved; and there being no other way of justification but by faith, it must be by faith. 3. The righteousness of Christ is perfect and sufficient for our justification; and by faith his righteousness is received and made our's in the account of God: therefore we are justified by faith. 4. Justification by faith doth give God all the glory, and excludeth all boasting in man: therefore it is by faith, Rom. iii. 27. Where is boasting then? It is excluded. By what law? By the law of works? Nay; but by the law of faith. 5. Abraham was justified by faith, and all others are justified the same way?

Q. 13. How doth faith justify?

A. Faith doth justify not as a work in us, but as an instrument which applieth the perfect righteousness of Christ without us, where we are justified.

Q. 14. May we be justified by faith in Christ's righteousness without us, although we have no righteousness within us?

A. We are justified only by faith in Christ's righteousness without us, but this justification is always accompanied with sanctification, which is a righteousness wrought within us, without which our justification cannot be true. By the same faith whereby our persons are justified, our hearts also are purified, Acts xv. 9. Purifying their hearts by faith.

34. Q. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right unto all the privileges of the sons of God.

Q. 1. How many ways may we be said to be the *children of God*?

A. We are the children of God. 1. By regeneration. 2. By adoption whereby we differ: 1. From Christ, who is God's by eternal regeneration. 2. From the angels, who are God's sons by creation.

Q. 2. What is it for men to adopt children?

A. Men adopt children when they take strangers or such as are none of their own children, into their families, and account them their children, and accordingly to take care of them, as if they were their own.

Q. 3. What is it for God to adopt children?

A. God doth adopt children, when he taketh them which are strangers, and by nature the children of wrath, into his family, and receiveth them into the number and giveth them a right to all the privileges of the sons of God, Eph. ii. 3. And were by nature the children of wrath even as others, Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the houshold of God, 2 Cor. vi. 18. And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

Q. 4. Is there any motive in any of the children of men, to induce God to adopt them, as there is in those that are adopted by men?

A. There is neither beauty, nor any other qualification, nor any thing in the least, to move and incline God to adopt any whom he doth adopt, but it is an act only of his free grace and love, 1 John iii. 1. Behold what manner of love is this the Father hath bestowed upon us, that we should be called the sons of God.

Q. 5. Are all the children of men the adopted children of God?

A. No: Only such persons, are adopted, as do believe in Christ, John i. 12. As many as received him to them gave he power to become the sons of God even to them that believe on his name, Gal. iii. 26. For ye are the children of God by faith in Jesus Christ.

Q. 6. What are these privileges which the adopted children of God have a right unto?

A. The privileges which the adopted children of *God have a right unto*, are, 1. God's fatherly protection

of them from temporal and spiritual evils, Psal. cxxi. 7. The Lord shall defend thee from all evils. 2. God's paternal provision of all needful things both for their soul and body, Psal. xxxiv. 10. They that seek the Lord, shall not want any good thing. 3. God's fatherly correction of them, Heb xii. 6. For whom he loveth, he chasteneth, and scourgeth every son whom he receiveth. 4. God's audience and return to their prayers. 1 John v. 14, 15. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us whatsoever we ask we know that we have the petitions that we desired of him. 5. A sure title to the inheritance of the kingdom of heaven, Rom. viii. 18. And if children, then heirs, heirs of God, and joint heirs with Christ.

35. Q. What is sanctification?

A. Sanctifisation is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 2. Wherein doth sanctification differ from justification and adoption?

A. Sanctification doth differ from justification and adoption, in that, 1. Justification and adoption are acts of God without us; sanctification is a work of God within us. 2. Justification and adoption do make only a relative change. Sanctification doth make us a real change. 3. Justification and adoption are perfect at first, sanctification is carried on by degrees unto perfection.

Q. 2. Whose work is the work of sanctification?

A. 1. Though we be the subjects of sanctification, yet we are not the authors and efficient cause of our sanctification; we can defile ourselves but we cannot cleanse and renew ourselves. 2. Sanctification is the work of God, which is wrought by his Spirit, 2 Thess. ii. 23. God hath from the beginning chosen you to *salvation*, through sanctification of the Spirit.

Q. 3. Is there no desert of the grace of sanctifica-

tion in any of the children of men before they are sanctified?

A. No: For all the children of men are by nature wholly polluted with sin, and it is wholly of God's free grace that any of them are sanctified.

Q. 4. Wherein doth our sanctification consist?

A. Our sanctification doth consist in our renovation after the image of God, in knowledge, righteousness and holiness, Col. ii. 10. Put on the new man, which is renewed in knowledge, after the image of him that created him, Eph. iv. 34. And that ye put on the new man which after God is created in righteousness, and true holiness.

Q. 5. What is the subject of our sanctification?

A. The subject of our sanctification is our whole man, understanding, will, conscience, memory, affections, which are all renewed and changed in regard of their qualification: and all the members of our body, which are changed in regard of their use, being made instruments of righteousness.

Q. 6. Wherein is our sanctification begun?

A. Our sanctification is begun in our regeneration, and effectual calling, wherein our minds are first enlightened and our wills renewed, and the habits of all graces are infused.

Q. 7. How is our sanctification carried on?

A. Our sanctification is carried on by degrees, as God doth bless his providences; especially his ordinances, through them to communicate further measures of his Spirit and grace.

Q. 8. Wherein is our sanctification perfected?

A. Our sanctification is perfected in our glorification when we shall be made perfectly free from sin, and fully comfortable unto the image of God.

Q. 9. What are the parts of sanctification?

A. There are two parts of sanctification, first, mortification, whereby we are enabled to die more and more unto sin, Rom. vi. 11. Reckon ye yourselves to be dead indeed unto sin. 2. Vivification whereby we are enabled to live unto righteousness, Rom. vi. 3. *Yield yourselves* unto God, as those that are alive from

the dead, and your members as instruments of righteousness unto God.

36. Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 1. How many sorts of benefits are there which do belong to those which are justified, adopted, and sanctified?

A. There are three sorts of benefits, which do belong to those which are justified, adopted, and sanctified: namely, 1. Benefits in this life. 2. Benefits of death. 3. Benefits at their resurrection.

Q. 2. What are the benefits which belong to justified, adopted, and sanctified persons in this life?

A. The benefits which belong to justified persons in this life are these five: 1. Assurance of God's love. 2. Peace of conscience. 3. Joy in the Holy Ghost. 4. Increase of grace. 5. Perseverance in grace to the end, Rom. v. 1, 2, 3. Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, and hope maketh not ashamed, because the love of God is shed abroad in our hearts through the Holy Ghost, which is given unto us. Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Christ.

Q. 3. Which are the benefits that do accompany and flow from the sight and sense of justification, adoption and sanctification.

A. The benefits which do accompany and flow from the sight and sense of justification, adoption and sanctification are assurance of God's love, peace of conscience, joy in the Holy Ghost.

Q. 4. May not any unjustified and unsanctified persons attain any of these benefits?

A. Unjustified persons may some of them have a presumptuous confidence of God's love, but no real assurance; they may have a carnal security and false peace, but no true spiritual peace; they may have a carnal joy, or ungrounded spiritual joy, but no sound spiritual and heavenly joy of the Holy Ghost, these benefits are only given to such as are truly justified and sanctified.

Q. 5. Whence is it that all that are justified, adopted and sanctified, do not attain these benefits?

A. Because all have not a sight and sense of their justification, adoption and sanctification, but are under doubts, and therefore fear that God doth hate them, and not love them; therefore they have troubles of conscience, instead of peace: and sorrow in spirit, instead of joy in the Holy Ghost.

Q. 6. How may a child of God get a sure evidence of his justification and adoption?

A. A child of God may get a sure evidence of his justification, and adoption, by his sanctification?

Q. 7. What is a sure evidence of sanctification?

A. A sure evidence of sanctification, is increase of grace.

Q. 8. What are the benefits which accompany and flow from the being of justification, adoption and sanctification?

A. The benefits which accompany and flow from the being of justification, adoption and sanctification, are increase of grace, and perseverance therein to the end.

Q. 9. Do all truly justified, and adopted, and sanctified persons increase in grace?

A. 1. All truly justified, and adopted, and sanctified persons do not all times increase in grace, for some of them may at sometimes be under declinings and decays of grace. 2. They are always of a growing disposition, and desirous to grow: and many times do they grow when they do not perceive themselves to grow, but fear that they decline.

Q. 10. *Do all truly justified, adopted and sanctified persons, persevere in grace to the end.*

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A. All truly justified, adopted and sanctified persons do persevere in grace to the end, and shall assuredly attain the heavenly inheritance.

Q. 11. How do you prove this?

A. From God's everlasting unchangeable love, and his faithfulness in his promise of perseverance, as well as of heaven, which he hath made unto them. 2. From their union and relation to Christ, and his undertaking for them. 3. From the constant abode and indwelling of the Spirit of God in them. 4. From the nature of grace, which is an inbiding seed, which can never be totally extirpated.

Q. 12. May not any believer by falling into sin, fall from grace?

A. Some believers may through the remainder of corruption in them, and the violence of Satan's tempting of them fall into sin foully, and so fall some degrees and measures of grace, but they will never fall totally and finally from grace. And when we see any to fall totally and finally from the profession which they formerly made, we may know that they were never that in sincerity, which they professed themselves to be, 1 John ii. 19. They went out from us; but they were not of us; for if they had been of us, no doubt they would have continued with us: but they went out, that they might be made manifest that they were not all of us.

37. Q. What benefits do believers receive from Christ at their death?

A. The souls of believers at their death are made perfect in holiness, and do immediately pass into glory: And their bodies being still united unto Christ, do rest in their graves till the resurrection.

Q. 1. How manifold are the benefits of believers at their death?

A. The benefits of believers at their death, is twofold: 1. In regard of their souls. 2. In regard of their bodies.

Q. 2. What are the benefits of believers at their death in regard of their souls?

A. The souls of believers at their death: 1. Are *made perfect in holiness*, Heb. xii. 13. And to the

spirits of just men made perfect. 2. They do immediately pass into glory, Phil. i. 23. Having a desire to depart, and to be with Christ.

Q. 3. Wherein doth consist the perfect holiness which the souls of believers shall have at their death?

A. The perfect holiness of believers souls at their death doth consist: 1. In their perfect freedom from the stain and pollution, from the being, or any inclination unto sin, Rev. xxi. 27. There shall in no wise enter into it any thing that defileth. 2. In their perfect rectitude of soul, and full conformity unto the image of Christ, Eph. iv. 2. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Q. 4. What is that glory which the souls of believers at death do immediately pass into.

A. The souls of believers at death, do immediately pass into. 1. A glorious place. 2. A glorious company. 3. A glorious state.

Q. 5. What is that glorious place which the souls of believers at death do immediately pass into?

A. The glorious place which believers souls do immediately pass into, is their Father's house in heaven, where there are mansions prepared for them by Christ, John xiv. 2. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you.

Q. 6. What is the glorious company which the souls of believers do immediately pass into.

A. The glorious company which the souls of believers do immediately pass into, is the company of God and Christ in his glory, as also the company of angels and souls of other saints in their glory, 2 Cor. v. 6, 7, 8. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing wather to be absent from the body, and to be present with the Lord, Heb. xii. 22, 23, 24. We are come to the heavenly Jerusalem, to an innumerable company of

angels, to the general assembly and church of the first-born, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus Christ the Mediator of the new covenant.

Q. 7. What is that glorious state which the souls of believers at their death do immediately pass into?

A. The glorious state of the souls of believers immediately after death, is a place of blessed rest, Heb. iv. 9. There remaineth therefore a rest to the people of God. Rev. xiv. 13. And I heard a voice from heaven, saying, Blessed are the dead that die in the Lord, from henceforth? yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

Q. 8. What are the benefits of believers at their death in regard to their bodies?

A. 1. The bodies of believers at their death are still united unto Christ: for though death doth for a while separate their souls from their bodies, yet death cannot separate Christ from either; but as when Christ died, his hypostatical or personal union still remained, his divine nature, being united both to his soul in heaven, and to his body in the tomb on earth: so when believers die, their mystical union unto Christ still remaineth, and Christ is united both unto their souls with him in glory, and to their bodies which are his members, even when they are rotting in the grave, 1 Cor. vi. 15. Know ye not that your bodies are the members of Christ! 1 Thess. iv. 14. Them also which sleep in Jesus, will God bring with him. 2. The bodies of believers do rest in their graves as in beds, unto the resurrection. Isa. lvii. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.

Q. 9. What is the resurrection here spoken of?

A. The resurrection here spoken of, is the last and general resurrection of all the dead, that have lived in all ages, from the beginning of the creation which will be the first of the righteous, and then of the wicked at the last day, John v. 28, 29. The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good

unto the resurrection of life, and they that have done evil unto the resurrection of damnation. 1 Thess. iv. 16. The dead in Christ shall rise first.

Q. 10. How do you prove that there shall be such a general resurrection?

A. It may be undeniably proved from the power of God, and the revelation of the word: If God be of infinite power, and therefore can raise all the dead: And infinitely true, and in his word hath revealed that he will raise all the dead, then there shall be a general resurrection. But God is infinitely powerful, and can raise all the dead, and infinitely true, and in his word hath revealed, that he will raise all the dead: Therefore there shall be a general resurrection. The ground of the Sadducees' error, who denied the resurrection, was their ignorance in these two great foundations of this doctrine; namely, the power of God, and the scripture, Mark xii. 24. Do ye not therefore err, because ye know not the scriptures nor the power of God?

Q. 11. Shall the dead be raised with the same body, which they had when alive before?

A. The dead shall be raised with the same bodies, Job xix. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God.

Q. 12. How do you prove that the dead shall be raised with the same body?

A. 1. Because if the dead were not raised with the same body, it could in no proper sense be called a resurrection, but a new creation. 2. Because the first body was an instrument of righteousness, or sin, and therefore shall share in the reward or punishment.

Q. 13. Will not the bodies when they are raised differ from what they are now?

A. The bodies which shall be raised, will not differ from what they are now, in regard of their substance and essence; but they will exceedingly differ in regard of their qualities.

Q. 14. Wherein do unbelievers differ from believers at their death?

A. The bodies of believers are at their death shut up in the prison of the grave; and the souls of unbe-

lievers are shut down in the prison of hell, where they are filled with horror and anguish in the company of devils, and other damned spirits, and there reserved in chains of darkness, until the judgement of the great day, 1 Pet. iii. 19. By which also he went and preached unto the spirits in prison, which sometimes were disobedient. 2 Pet. ii. 4. God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness to be reserved unto judgment.

38. Q. What benifits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory shall be openly acknowledged and acquitted at the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Q. 1. How many ways may the benefits which believers receive from Christ at the resurrection be considered?

A. The benefits which believers receive from Christ at the resurrection may be considered in three respects. 1. In respect of the resurrection itself. 2. In respect of the day of judgment after the resurrection. 3. In respect of heaven after the day of judgment.

Q. 2. What are the benifits of believers in respect of the resurection itself?

A. The benefits of believers, in respect of the resurrection itself, is, that they shall be raised in glory.

Q. 3. What glory doth this refer unto?

A. It doth refer unto the glory which shall be put upon the bodies of believers at their resurrection, which were vile bodies, both whilst they were putrified in the grave, and whilst alive before, as they were instruments of sin, and subject to diseases and death, Phil. iii. 21. Who shall change our vile body.

A. 4. What is that glory which shall be put upon bodies of believers at the resurrection?

A. The bodies of believers at the resurrection, shall be made most healthful, strong, spiritual, incorruptible, immortal, and most beautiful and glorious, like unto

Christ's most glorious body. Phil. iii. 21. Who shall change our vile bodies that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, 1 Cor. xv. 42, 43, 44, 53, 54. So also in the resurrection from the dead, it is sown in corruption, it is raised in corruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power; It is sown a natural body, it is raised a spiritual body. This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Q. 5. What benefits shall believers have after their resurrecion, at the day of judgment?

A. At the day of judgment: 1. Believers shall be gathered together from all the corners of the earth by the angels, Mat. xxiv. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other. 2. Believers shall be all caught up together in the clouds to meet the Lord Jesus, who will come down with a shout from heaven, Thess. iv. 16, 17. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. 3. Believers shall be placed on the right hand of Jesus Christ, Mat. xxv. 43. And he shall set the sheep on his right hand. 4. Believers shall be openly acknowledged by Christ to be his, and acquitted from false aspersions which have been cast upon them, and from the real guilt of all sins which have been committed by them, because of their interest in Christ and his righteousness, Mat. x. 32. Whosoever shall confess me before men, him will I confess before my Father which is in heaven. Rom. viii. 33, 34. Who shall lay any thing to the charge of God's elect? *It is God that justifieth*: Who is he that con-

...ers that died. 5. Believers ...d invited by Christ to take posse... ...ions prepared for them, ... shall the King say unto them o... ...ssed of my father inheri... ...from the foundation of ... with Christ as asse... ...and wicked ... know that the saints ... shall judge angels.

... believers receive afte... ... made perfectly ... to all eternity. ... perfect blessedn... ... believers in h... ...with or fre... ...misery. E... ...a glo... ...x... ...sorrow ...In ... ...of God, h... ...believers ... ...x... ...in ... ...he ... ...we ... ...me m... ...graphs ... We ... ...an... ...doth ... ...in he... ...you?

xvi. 11. In thy presence there is fulness of joy, Jude ver. 24. Now to him that is able to present you faultless before the presence of his glory with exceeding joy.

Q. 9. What is it that will sweeten the happiness of heaven, in the full enjoyment of God there?

A. That which will sweeten the happiness of believers, in their full enjoyment of God in heaven, will be the eternity thereof; that it will be without any interruption, and without any end, 1 Thess. iv. 17. And so shall we be ever with the Lord.

Q. 10. Wherein will differ the condition of unbelievers, and all the wicked world, from that of believers at the last day?

A. The condition of unbelievers, and all the wicked world, will be miserable beyond expression at the last day of judgment; for,

1. The bodies shall rise and come forth like prisoners out of their graves: and whatsoever strength and immortality shall be put upon them, will be only to make them capable of eternal torments and misery. 2. They shall with horror and dreadful screechings, see Christ come in flaming fire, to take vengeance upon them, Rev. i. 7. Behold he cometh in the clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him, 1 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengance on them who know not God and obey not the gospel. 3. They shall stand before the throne and judgment-seat of Christ, where the books will be opened where all their sins are recorded, according to which they will be judged and sentenced to everlasting punishment, Rom. xx. 11, 12. And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was no place found for them. And I saw the dead, small and great stand before God; and the books were opened, and the dead were judged out of those things which were written in the books according to their works: Mat. xxv. 41. Then shall he say to them on the left hand, Depart from me ye cursed, *into everlasting fire*, prepared for the devil and his an-

gels. 4. They shall then be driven away, from the presence of the Lord into hell, where they shall be punished with extremity of anguish, in torment in soul and body, without any alleviation or intermission unto all eternity, Mat. xxv. 46. And these shall go away into everlasting punishment, Rom. ii. 8, 9. Indignation and wrath, tribulation and anguish (shall be) upon every soul of man that doth evil, of the Jew first, and also of the Gentile, Rev. xvi. 11. And the smoke of their torment ascendeth up forever and ever. And they have no rest day nor night.

39. Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 1. Upon what account is obedience unto God the duty of man?

A. Obedience unto God is the duty of man, because God is his Creator, and benefactor and supreme sovereign Lord and King.

Q. 2. Is there any other lord over the conscience who can require obedience of man for their own sake chiefly, besides God?

A. God is the only Lord of the conscience: and though we are to obey magistrates, and parents, and masters, yet we are chiefly to do this, because God requireth us so to do, and if they command us to do any thing which God doth forbid, we are to refuse obedience, being to obey God rather than any man in the world, Acts iv. 19. Whether it be right in the sight of God, to hearken unto you, rather than unto God, judge ye.

A. 3. What rule hath God given us, according to which our whole obedience must be guided?

A. The only rule which God hath given us, according to which our whole obedience unto him must be guided, is his revealed will?

Q. 4. Hath God any other will than that which he hath revealed?

A. God hath a secret will of his counsel, concerning

all things which come to pass, and this cannot be known as to most things before hand, and therefore is no rule for obedience.

Q. 5. What is the difference between God's secret will and God's revealed will?

A. God's secret will is concerning all things that are done, and shall be done, and shall extend even unto sinful actions, which he doth will to permit and determine and direct beyond man's will and intention to his own glory: But God's revealed will is concerning those things which may, and ought to be done and doth extend only to those things which are duty, and which in themselves do tend unto God's glory, and this revealed will is the rule of man's obedience.

Q. 6. Where is the revealed will of God to be found?

A. The revealed will of God is to be found in the scripture, where the whole duty of man to God is made known, Micah vi. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God.

40. Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed unto man for his obedience, was the moral law.

Q. 1. Are there any other laws which God hath given unto men?

A. The Lord gave other positive laws to the people of the jews, which they were bound to yield obedience unto, such as the ceremonial law: but those laws were not intended a standing rule of obedience for all nations in all ages, and therefore were for a time abrogated and disannuled, and the not yielding obedience to them by us at this time, is no sin.

Q. 2. Doth the moral law continue to be a rule of obedience in the days of the gospel?

A. As the moral law was at first revealed, that it might be a rule of man's obedience: so it doth continue to be, unto all men in every nation unto the end of the world.

Q. 3. How can the moral law be a rule of obedience unto the heathen and infidel world, who are without the light of the scriptures, to make it known unto them?

A. Though without the light of the scriptures there cannot be so clear a discovery of the moral law, yet by the light of nature, it is made known unto all nations in some measure, sufficient to leave the very heathen without excuse for their disobedience, Rom. ii. 14, 15. For when the Gentiles which have not the law, do by nature the things contained in the law: these having not the law, are a law unto themselves: which shew the work of the law written in their hearts.

Q. 4. Can any man attain life by obedience unto the moral law.

A. If any man could yield perfect obedience unto the moral law, he might attain life thereby, but all being guilty of sin, perfect obedience is impossible, and life therefore unattainable: therefore the law was not given unto man after his fall, that it might give life, Gal. iii. 12. The law is not faith; but the man that doth them shall live in them. Rom. iii. 19. Now we know that what things soever the law saith, it saith unto them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Gal. iii. 2, 22. If there had been a law given which could have given life, verily righteousness should have been by the law; but the scriptures hath concluded all under sin.

Q. 5. Wherefore then was the law given, when righteousness and life was not attainable thereby?

A. The law was given to be a school-master to bring men unto Christ that they might attain life by faith in him, Gal. iii. 24. Wherefore the law was our school master, to bring men unto Christ, that he might be justified by faith.

Q. 6. How doth the law bring men unto Christ?

A. The law bringeth men unto Christ; 1. By convincing them of sin; the prohibitions of the law convinceth them of their sins of commission; the injunctions of the law convinceth them of their sins of omission, *Rom. iii.* 20. For by the law is the knowledge of

sin. 2. By discovering unto men the curse of God, which is due to them for sin, which all guilty sinners do lie under, Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them. 3. By awakening the conscience of the guilty, begetting bondage and fear in them; the Spirit worketh with the law, as a Spirit of bondage, doth shew them their danger of future wrath, because of their disobedience, Gal. iv. 24. These are the two covenants the one from mount Sinai, which gendereth to bondage. And thus men are brought unto a sight of their need of Christ, and his perfect righteousness, without which there can be no life and salvation.

Q. 7. When men are brought, and by faith joined unto Christ, doth the moral law cease to be of any further use unto them?

A. Though believers through their interest in Christ are delivered from the curse and condemnation, the rigour and irritation of the moral law which whilst out of Christ, they were under; yet the moral law is still of singular use unto believers, to provoke them unto thankfulness for Christ, who hath fulfilled the law in their stead: and to be a rule according to which they ought to endeavour, as much as may be to order their hearts and lives; however, in this life perfection of obedience thereunto is unattainable, Rom. vii. 9. But now we are delivered from the law that being dead wherein we were held, ver. 12. The law is holy and the commandment is holy, just and good, Tit. ii. 11, 12. The grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

41. Q. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 1. What is it for the moral law to be summarily comprehended in the ten commandments?

A. *The moral law* is summarily comprehended in

the ten commandments, in that the sum and chief heads of the law are therein contained.

Q. 2. Is there any thing concluded, as commanded or forbidden in the moral law, more than what is expressed in the ten commandments?

A. The moral law being spiritual, and very large, doth teach both the whole inward man, and all the outward conversation, and therefore the ten general heads in the commandments do include many particular members and branches: 1. Whatever sin is forbidden in any one precept, the contrary duty is commanded, and all sins of the same kind also are forbidden; and not only the outward act, together with the words and gestures tending thereunto, but also the inward affections, to sin, together with all causes, means, occasions, appearances, and whatever may be a provocation unto it, either in ourselves or others, Mat. v. 21, 22, 27, 28. Ye have heard, that it hath been said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say unto his brother, Raca, shall be in danger of the council: But whosoever shall say unto his brother thou fool, shall be in danger of hell-fire. Ye have heard, that it hath been said by them of old time, thou shalt not commit adultery. But I say unto you. That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 2. Whatever duty is commanded, the contrary sin is forbidden: and all duties of the same kind are included, together with all suitable affections thereunto; as also the using all means appointed, for the help, quickening and furtherance of ourselves and others in obedience.

42. Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; *and our neighbour* as ourselves.

Q. 1. In how many tables were the ten commandments at first written?

A. The ten commandments were at first written by God himself on the mount, and given unto Moses in two tables of stone, Deut. x. 1, 2, 4. At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount. and I will write on the tables the words which were in the first tables, according to the first writing, the ten commandments.

Q. 2. What is the comprehensive duty of the ten commandments, written on these tables?

A. The comprehensive duty of the ten commandments, is love.

Q. 3. What is the sum of the first table of the law?

A. The sum of the first table of the law, which hath a more immediate reference unto God, is to love the Lord our God, with all our heart, and with all our soul and with all our strength and with all our mind, Mark xii. 20. And thou shalt love the Lord thy God with all thy heart and with alll thy soul and with all thy mind, and with all thy strength: This is the first commandment.

Q. 4. What is it to love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength?

A. To love the Lord with all the heart and with all the soul, and with all the mind, and with all the strength, doth imply the supremacy, ardency, and activity of our love, whereby we choose the Lord, cleave to him, and delight in him as our chief good, and employ all the faculties and powers of the soul and body in obedience, out of love.

Q. 5. What is the sum of the second table of the law?

A. The sum of the second table of the law, which hath a reference unto men, is to love our neighbour as ourselves, Mark xii. 31. The second is like, namely this, thou shalt love thy neighbour as thyself.

Q. 6. Who is our neighbour?

A. Every man is our neighbour, and therefore we are bound to bear a general affection unto all.

Q. 7. What is it to love our neighbour as ourselves?

A. To love our neighbour as ourselves, is to love our neighbours with the same truth and constancy of love as we do ourselves.

43. Q. What is the preface to the ten commandments?

A. The preface to the ten commandments, is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage.

44. Q. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 1. How many reasons and arguments are there in the preface, to oblige and persuade us to keep all God's commandments?

A. There are in the preface three reasons or arguments to oblige and persuade us to keep all God's commandments, 1. Because God is our Lord, I am the Lord. 2. Because God is our God; I am the Lord thy God. 3. Because God is our Redeemer, which brought thee out of the land of Egypt, out of the house of bondage.

Q. 2. How can God be said to bring his people out of the land of Egypt, out of the house of bondage now?

A. As God brought his people of old out of the earthly Egypt, and the bondage of men; so he doth now bring his people out of spiritual Egypt, and the bondage they are in unto the devil, and their own lusts.

Q. 3. How are we bound and obliged to keep God's commandments, as he is the Lord?

A. We are bound and obliged to keep God's commandments, as he is the Lord; because he is the Lord, he is our Creator, and supreme sovereign, and we owe to him all obedience, as we are his creatures and subjects, Psalm c. 2, 3. Serve the Lord with glad-

ness; know that he made us and not we ourselves, Jer. x. 7. Who would not fear thee, O King of nations? for unto thee it appertaineth.

Q. 4. How are we bound and obliged to keep God's commandments, as he is our God?

A. We are bound and obliged to keep God's commandments, as he is our God, because as our God, he hath taken us into covenant, and brought us into a special relation unto himself, and hereby laid a greater obligation upon us to do him service, Deut. xi. 1. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always.

Q. 5. How are we bound and obliged to keep God's commandments, as he is our Redeemer?

A. We are bound and obliged to keep God's commandments, as he is our Redeemer: because God hath redeemed us for this end, that being free from the slavery of sin and Satan, we might be encouraged and enabled to yield obedience unto him, 1 Cor. vi. 19, 20. You are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, Luke i. 74, 75. That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.

45. Q. Which is the first commandment?

A. The first commandment is, (Thou shalt have no other gods before Me.)

46. Q. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. 1. How many duties are there chiefly required in the first commandment?

A. There are three duties chiefly required in the first commandment: 1. To know God, 1 Chron. xxviii. 9. And thou Solomon, my Son, know thou

the God of thy father. 2. To acknowledge God, Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God. 3. To worship and glorify God, Matt. iv. 10. Thou shalt worship the Lord thy God and him only shalt thou serve.

Q. 2. What are we bound to know concerning God?

A. We are bound to know: 1. That God is, or that there is a God. 2. What God is, in all those glorious attributes and perfections, whereby he hath made himself known.

Q. 3. How ought we to acknowledge God?

A. 1. We ought to acknowledge God to be the only true God, 1 Cor. viii. 6. Unto us there is but one God. 3. We ought to take and own God, for our God, Psal. xlviii. 14. This God is our God.

Q. 4. How ought we to worship and glorify God?

A. We ought to worship and glorify God, as the only right object of divine worship and honour: 1. In our minds by thinking, meditating, remembering, and highly esteeming of him, Mal. iii. 16. A book of remembrance was written before him for them that thought on his name, Psalm lxiii. 6. When I remember thee on my bed, and meditate on thee in the night watches, Psalm lxxi. 19. O God, who is like unto thee? 2. In our wills, by choosing him for our chief good, and devoting ourselves to his service, Josh. xxiv. 22. Ye have chosen the Lord to serve him. 3. In our hearts, by loving him, desiring him, fearing him, believing and trusting in him, grieving for our sins against him, hoping in him, delighting and rejoicing in him, Deut. x. 12. And now Israel, what doth the Lord require of thee, but to fear the Lord thy God, and to love him? &c. Isa. xxvi. 8. The desire of our soul is to thy name, Exod. xvi. 31. And the people believed the Lord, and his servant Moses, Isa. xxvi. 4. Trust ye in the Lord forever, Psalm xxxi. 18. I will be sorry for my sin, Psalm ciii. 17. Let Israel hope in the Lord, Psal. xxxvii. 4. Delight thyself in the Lord. 4. In our lips, by calling upon him, and speaking well of his name, Phil. iv. 6. In every thing by prayer and supplication, with thanks-

giving let your requests be made known unto God, Psalm cxlv. 1. My mouth shall speak the praises of the Lord. 5. In our lives, by yielding all obedience unto him, being zealous for his glory, careful to please him, fearful of offending him, and by walking humbly before him, Jer. i. 23. This thing I command thee, obey my voice, and walk ye in all the ways that I have commanded. John ii. 17. The zeal of thy house hath eaten me up, Col. i. 10. Walk worthy of the Lord unto all pleasing, Gen. xxxix. 9. How can I do this great wickedness, and sin against God? Micah vi. 8. Walk humbly with thy God.

47. Q. What is forbidden in the first commandment?

A. The first commandment forbiddeth, the denying or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other which is due to him alone.

Q. 1. What are the chief sins forbidden in the first commandment?

A. The chief sins forbidden in the first commandment, are; 1. Atheism. 2. Profaneness. 3. Idolatry.

Q. 2. What is Atheism?

A. Atheism is the denying, or not having a God, Psal. xiv. 1. The fool hath said in his heart, there is no God, Eph. ii. 11. And at that time ye were without Christ, having no hope, and without God in the world.

Q. 3. What is the profaneness forbidden in this commandment?

A. The profaneness forbidden in this commandment, is the not worshipping and glorifying the true God, as God, and our God.

Q. 4. Wherein doth this profaneness, in regard of God's worship and honour appear?

A. Profaness in regard of God's worship and honour doth appear: 1. When persons do not know God, or have misapprehensions of him, Jer. iv. 22. My people is foolish, they have not known me, Psal. l. 21. Thou thoughtest that I was altogether such a one as thyself. 2. When persons are forgetful of God, Jer. ii. 32. Can

people have forgotten me, days without number, 3. When persons hate God, or love themselves or any thing else more than God, desire creatures more than God, trust in arms of flesh more than God, delight in objects of sense more than God; when persons set any affection upon any thing in the world more than God, and take off the heart in whole, or in any part from God, Rom. viii. 7. The carnal mind is enmity against God, 1 John ii. 15. Love not the world, nor the things in the world. If any man love the world, the love of the Father is not in him. Col. iii. 2. Set your affections on things above, not on things on the the earth. 4. When persons omit or neglect to give that worship and glory which is due unto God, either with the inward or outward man, Isa. xliii. 32. But thou hast not called upon me, O Jacob, &c.

Q. 5. What is that idolatry which is forbidden in the first commandment?

A. The idolatry which is forbidden in the first commandment, is the giving that worship and glory to any other, which is due to God alone, Rom. i. 25. Who changed the truth of God into a lye, and worshipped and served the creature more than the Creator, who is blessed forever.

Q. 6. How many ways may persons be guilty of the idolatry forbidden in this commandment?

A. Persons may be guilty of the idolatry forbidden in this commandment: 1. By having and worshipping other gods, besides the true God, with the outward man; as persons worship the heathen gods or angels or saints. 2. By giving that honour and respect to any thing in the world, which is due only to God in the inward man, which is heart idolatry, Col. iii. 5. And covetousness, which is idolatry.

48. Q. What are we especially taught by these words (before Me) in the first commandment?

A. These words (before Me) in the first commandment, teacheth us, that God who seeth all things, taketh *notice of*, and is much displeased with the sin of *having any other* God.

Q. 1. How doth it appear that God seeth all things?

A. It doth appear that God seeth all things, because God is every where present, and his infinite understanding. Jer. xxiii. 24. Can a man hide himself in secret places, and shall not I see him? saith the Lord: Do not I fill heaven and earth? Psalm cxlvii. 5. His understanding is infinte.

Q. 2. Why doth God take such notice of, and is displeased with the sin of having any other God?

A. Because the sin of having any other God, is a great affront unto the holy and jealous eye of God, who will not give his glory to another, Psalm xliv. 20. 21. If we have stretched out our hands unto strange gods, shall not God search this out? Isa. xliv. 8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.

49. Q. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

50. Q. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word.

Q. 1. How doth the worship required in this commandment, differ from the worship required in the first commandment?

A. The worship required in the first commandment, hath a respect unto the object of worship whereby we are *bound to worship* the true God and none else. The *worship required in* the second commandment hath a

respect unto the means of worship, whereby we are bound to worship God according to the means of his own appointment and no other.

Q. 2. What is the way and means which God hath appointed for his worship?

A. The only way and means which God hath appointed for his worship, are his ordinances which he hath appointed in his word.

Q. 3. What are the ordinances which God hath appointed in his word to be the means of worship, and to be observed by his people?

A. The ordinaces which God hath appointed in his word, to be the means of his worship, and to be observed by his people, are, 1. Prayer unto God with thanksgivings, and that publicly in assemblies, privately in families, and secretly in closets, Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God, Eph. v. 20. Giving thanks always for all things unto God, and the Father in the name of our Lord Jesus Christ. Luke i. 10. And the whole multitude of the people were praying. Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name, Matth. vi. 6. But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which is in secret will reward thee openly. 2. Reading and searching the scriptures, Acts xv. 22. For Moses is read in the synagogue every sabbath-day, John v. 39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. 3. Preaching and hearing of the word, 2 Tim. iv. 2. Preach the word, being instant in season, and out of season: reprove, rebuke, exhort with all long-suffering and doctrine, Isa. lv. 2. Hear, and your soul shall live. 4. Singing of psalms, Psalm cxlix. 1. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints, James v. 13. Is any merry? let him sing psalms. 5. Ad*ministrating* and receiving the sacraments, both of

baptism and the Lord's supper, Mat. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, 1 Cor. xi. 23, 24, 25. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 6. Fasting, Luke v. 11. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 7. Instructing of children and household in the laws and ways of the Lord, Gen. xviii. 19. For I know him, that he will command his children, and his houshold after him, and they shall keep the way of the Lord, Deut. vi. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, Eph. vi. 4. And ye fathers, provoke not your children unto wrath: but bring them up in the nurture and admonition of the Lord. 8. Conference and discourse of the things of God, Mal. iii. 16. They that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, Deut. vi. 7. Thou shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up. 9. Meditation, Psal. lxxvii. 15. I will meditate of all thy works, 1 Tim. iv. 15. Meditate on these things, give thyself wholly to them, that thy profiting may appear unto all. 10. Vows to the Lord, Psal. lxxvi. 11. Vow and pay unto the Lord. 11. Swearing by the name of the Lord, when lawfully called, Deut. vi. 12. Thou shalt fear the Lord God, and serve him, and swear by his name. 12. Exercise of church discipline, Mat. xviii. 15, 16, 17. If thy brother trespass against thee, go and tell him of his fault between thee and him *alone*. If he will not hear thee, then take with

thee one or two more: and if he neglect to hear them, tell it unto the church: But if he neglect to hear the church let him be unto thee as an heathen man, and a puplican.

Q. 4. What doth God require in the second commandment, in reference to his ordinances and means of worship?

A. God in the second comandment, doth require a reference to his ordinances and means of worship: 1. The receiving of them. 2. Observing of them. 3. Keeping of them pure and entire.

Q. 5. What is it to receive God's ordinances?

A. The receiving of God's ordinances, implieth an approving of them with the mind, embracement of them with the will.

Q. 6. What is it to observe God's ordinances?

A. The observing God's ordinances, implieth a doing what is required in them, a making use of them, and attending upon God in them.

Q. 7. What is it to keep pure and entire God's ordinaces?

A. The keeping pure and entire God's ordinances implieth a doing what in us lyeth to preserve the ordinances from corruption, not suffering any thing to be added to them, or taken away from them, Deut. xii. 33. What thing soever I command you, observe to do it: thou shalt not add thereunto, nor diminish from it.

Q. 8. How doth it appear that the receiving, observing, keeping pure and entire all such religious worship and ordinances as God hath appointed, is required in the second commandment, when it doth only forbid, Thou shalt not make unto thee any graven image? &c.

A. God's forbidding the making any graven image, and worshipping it doth clearly imply: 1. That God must be worshipped by some means. 2. That it is a sin to worship God by graven images. 3. That by consequence it is a sin to worship God by the means which he hath not appointed. 4. That therefore it is a duty to worship God by the means which he hath appointed, *which being* his ordinances, they must be received, *observed, and kept* pure and entire.

51. Q. What is forbidden in the second commandment?

A. The second commandment forbiddeth, the worshipping of God by images, or any other way not appointed in his word.

Q. 1. What is the first great sin forbidden in the second commandment?

A. The first great sin forbidden in the second commandment is the sin of idolatry.

Q. 2. How doth the idolatry forbidden in the first commandment, differ from the idolatry forbidden in the second commandment?

A. The idolatry forbidden in the first commandment, hath a respect unto the object, when we give that worship and honour which is due only to God unto another. The idolatry forbidden in the second commandment, hath a respect unto the means, when we worship God by images.

Q. 3. How many ways may persons be guilty of idolatry in worshipping of God by images?

A. Persons are guilty of idolatry in worshipping of God by images: 1. When they worship false or feigned gods (apprehending them to be cruel) by images and representations; such was the heathens idolatry, in worshipping Jupiter, Juno, Apollo, Diana, and other feigned gods, and goddesses, by their images in their idolatrous temples. 2. When they worship the true God, in or by any image or representation of him, whether it be by any thing in heaven or in the earth, or in the waters, as in the commandment: Thou shalt not make unto thyself any graven image, or the likeness of any thing that is in heaven above or earth beneath, or water under the earth: Thou shalt not bow down to them and serve them, Deut. iv. 15, 16. Take ye heed therefore to yourselves, for ye saw no manner of similitude in the day that the Lord spake unto you in Horeb, lest ye corrupt yourselves, and make you a graven image, Exod. xxxiii. 8. They have made them a molten calf, and ye have worshipped it, and have sacrificed thereunto, and said, these be thy gods,

here is no liberty given unto the church to introduce, and appoint new parts of worship, as significant teaching ceremonies are proved to be; neither may such things be called decent in God's worship, which the idolatrous church of Rome have in use without any warrant from the word of God.

Q. 12. What is the idolatry and superstition of the church of Rome, in the worship of God?

A. The idolatry and superstition of the church of Rome, in the worship of God, is their idolatrous kneeling at the sacrament, asserting, that the bread is turned into the real body of Christ; their idolatrous worshipping of Christ by the crucifix; their idolatrous pictures, and the images of God which they bow before: their idolatrous bowing at altars, and towards the east; their idolatrous praying to the angels and saints, especially the virgin Mary; their offering and the unbloody sacrifice of the host; their superstitious fasting and abstaining from flesh in lent, their superstitious holy days, their superstitious priests surplice; their adding cream, oil, and spittle to the water, and signing with the cross in baptism, their baptizing of bells, their praying upon beads, and many more superstitious customs, for which there is not the least command in scripture.

Q. 13. How may we further offend and sin against the second command?

A. We offend and sin against the second commandment, not only by idolatry and superstiton, but also when we are not zealous for pure worship according to God's institution, nor endeavour what in us lieth in our places, the reformation of worship according to the pattern in the word; as also when we disuse and neglect, especially when we contemn, and oppose any of these ordinances which God hath appointed to be the means of worship, John ii. 17. The zeal of thine house hath eaten me up. Heb. x. 25. Not forsaking the assembling of yourselves together, as the manner of some is, Mat. xxiii. 13. Woe unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men, for yé neither go in

yourselves, neither suffer ye them that are entering, to go in. 1 Thess. ii. 16. Forbidding us to speak unto the Gentiles, that they may be saved, filling up their sins alway. Acts xiii, 44, 45, 46. And the next sabbath-day, came almost the whole city together to hear the word of God: but when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary, that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

52. Q. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment. are God's soverignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 1. What is the first reason annexed unto the second commandment?

A. The first reason annexed unto the second commandment is, God's sovereignty over us, in these words, I the Lord.

Q. 2. What is the force of this first reason?

A. The force of this first reason is, because God is the great sovereign King over us, and hath the sole, or only authority to make laws for the ways of his worship; therefore we ought by virtue of our allegiance, as we are his subjects, to obey his laws and ordinances, and to worship him no other way than he hath appointed in his word, Psal. xcv. 2, 3. Let us come before his presence with thanksgiving; and make a joyful noise unto him with Psalms: for the Lord is a great God, and a great King above all gods.

Q. 3. What is the second reason annexed unto the second commandment?

A. The second reason annexed unto the second commandment. is God's propriety in us, and in these words, Thy God, I the Lord thy God.

Q. 4. What is the force of this second reason?

A. The force of this second reason is that because we belong unto the Lord therefore we ought to keep close unto him, and to his appointments, and take heed especially of idolatry and superstition, which do alienate the heart from him, Psal. xcv. 6, 7. O come, let us worship and bow down, let us kneel before the Lord our God. Psalm cvi. 19, 21. They made a calf in Horeb, and worshipped the molten image; they forgat God their Saviour.

Q. 5. What is the third reason annexed unto the second commandment?

A. The zeal which God hath to his own worship is his jealousy, whereby out of his love to his own worship and institutions, he is highly offended with those that turn aside from them unto their own inventions, I the Lord thy God, am a jealous God, Exod. xxxiv. 14. Thou shalt worship no other God, for the Lord whose name is jealous, is a jealous God.

Q. 6. Wherein doth the zeal and jealousy of God for his own worship shew itself?

A. The zeal and jealousy of God for his own worship doth shew itself; 1. In his accounting the breakers of this commandment, those that hate him, and threatening to punish them unto the third and fourth generation; I the Lord, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me. 2. In his esteeming the keepers of this commandment, such as love him: and promising mercies unto thousands of them: shewing mercy unto thousands of them that love me and keep my commandments.

Q. 7. How can God in justice visit the iniquity of the fathers upon the children?

A. 1. If children do not walk in the steps of the same sins with their parents, God doth not punish them for their sins, Ezek. xviii. 14, 17. If he beget a son that seeth all his fathers sins, which he hath done and considereth, and doth not such like, he shall not die for the iniquity of his father, he shall surely live. 2. If God doth visit the iniquites of the fathers upon their children, it is when the children are guilty of the

same iniquity, and so fill up the measure, and the punishment of them is most equal and righteous, Ezek. xliii. 15. Is not my way equal? Are not your ways unequal.

53. Q. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

54. Q. What is required in the third commandment?

A. The third commandment requireth, the holy and reverend use of God's names, titles, attributes, ordinances, words and works.

Q. 1. What are we to understand by the name of God which we are forbidden in this commandment to take in vain?

A. The name of God which we are in this commandment forbidden to take in vain, is to be taken generally and comprehensively for any thing whereby God maketh himself known.

Q. 2. By what is it that God doth make himself known?

A. God doth make himself known: 1. By his names taken particularly, which he hath given unto himself in scripture, such as GOD, LORD, I AM, JEHOVAH, and the like, Deut. vi. 4. Hear O Israel, the Lord our God is one Lord, Exod. iii. 13, 14. And they shall say unto me, what is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: thou shalt say, I AM hath sent me unto you. Exod. vi. 3. I appeared unto Abraham, by the name of God Almighty, but by the name of Jehovah was I not known. 2. By his titles, such as Lord of hosts, Holy One of Israel, the God of Abraham, Isaac and Jacob, Creator, Preserver of men, the King of kings, and Lord of lords, the King of nations, the King of saints, the God and Father of our Lord Jesus Christ, the Father of mercies, the God of salvation,

the Hearer of prayer, and the like, Isa. i. 9. Except the Lord of hosts had left us a very small remnant. Isa. xl. 14. The Zion of the holy One of Israel. Exod. iii. 9. I am the God of Abraham, the God of Isaac, and the God of Jacob, Isa. xl. 10. The Lord, the Creator of the ends of the earth, Job x. 20. What shall I do unto thee, thou preserver of men? 1 Tim. v. 1. The blessed and only Potentate, the King of kings, and Lord of lords. Jer. x. 20. Who would not fear thee O King of nations? Rev. xv. 3. Just and true are thy ways, thou King of saints. 2 Cor. i. 3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies. Psal. lxviii. 20. He that is our God, is the God of our salvation, Psal. xcv. 2. O thou that hearest prayer, unto thee shall all flesh come. 3. By his attributes, which are his perfections, and properties, whereby he distinguishes himself from his creatures, such as, omnipotence, eternity, invisibility, infinity, wisdom, omnipresence, holiness, unchangeableness, mercifulness, love, and the like. Rev. xix. 6. The Lord God omnipotent reigneth. 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be glory and honour. Psal. cxlviii. Great is our Lord, and of great power, his understanding is infinite, Jer. xxiii. 24. Can any hide himself in secret places, that I shall not see him? saith the Lord, do not I fill heaven and earth? Mal. iii. 9. I am the Lord, I change not. Psal. cxlv. 8. The Lord is gracious and full of compassion. 1 John iv. 8. God is love. 4. By his ordinance, prayer, hearing, the sacrament, Psal, lxxvii. 13. Thy way, O God, is in the sanctuary. 5. By his word, law, and gospel, Psal. ciii. 2. Thou hast magnified thy word above all thy name. 6. By his works of creation and providence. Psalm xix. 1. The heavens declare the glory of God; and the firmament sheweth his handy-work. Psal. ix. 16. The Lord is known by the judgement which he executeh. Acts xiv. 18. He left not himself without a witness in that he did good, and gave us rain and fruitful seasons.

Q. 3. What doth the third commandment require in *reference* unto those things whereby God doth make *himself known?*

he third commandmen t doth require in refer-
.o these things whereby God doth make him-
wn : 1. The use of them. 2. The Holy and re-
se of them, that we should use them with holy
signing the glory of God, and in a reverend
; as is suitable unto the majesty of God who
himself known by them. Psal. xcvi. 8. Give
: Lord the glory due unto his name. Rev. xv.
Great and marvelous are thy works, Lord God
ty: Who shall not fear thee, and glorify thy

How should our holiness and reverence shew
wards these things ?
ur holiness and reverence should shew itself
ence unto God's names, titles, and attributes,
r holy and reverent thoughts, and meditating
, so as to admire, fear, love, desire, and delight
: and in our holy and reverent mentioning
th our tongues. 2. In reference unto God's or-
, in our holy and reverent making use of them,
upon, and seeking after God in them. 3. In
e unto God's word in our holy and reverent
· the majesty and authority of God therein,
yield ready obedience thereunto. 4. In refer-
:o God's work of creation, in our holy and rever-
emplation of God's infinite power and wisdom,
itness therein manifested; and in reference unto
orks of providence, in our holy and reverent
following and complying with God's designs
s providential dispensations, blessing and prais-
for his mercies, submiting unto, and patiently
his corrections, and any sort of affliction.

When should we especially, holily and rever-
ake use of these things, whereby God maketh
known ?
t all times but especially when we are called to
es of his immediate worship we should be holy
erent in use of these things, sanctifying the
: God in them.

What is the difference between the worship
required in this third commandment, and that

which is required in the first and second comr ments ?

A. The first commandment hath a respect un object of God's worship; the second command hath a respect unto the means of worship; bt third commandment hath a respect unto the m of worship requiring that it be performed with hun and holy fear, with sincerity, fervency, and all ki holy affection.

55. Q. What is forbidden in the third c mandment ?

A. The third commandment forbiddeth, the pr ing or abubsing of any thing whereby God maketh self known.

Q. 1. How are God's names, titles, and attril profaned and abused ?

A. God's names, titles and attributes are prof and abused: 1. When persons do think slightly a reverently of them, without any suitable affectio them, especially when their hearts are filled despising hatred, and aversion towards the r of God. Mal. 1. 6. If I be a Father, where is mine our? If I be a master where is my fear? saith the of hosts unto you that despise my name. 2. When sons speak irreverently concerning God, making tion of any of his names, titles or attributes, in nary discourse, crying, O Lord, O God, God for me, God save me, and the like; without min what they say, or having any awe of God upon th whilst they are speaking of him, Psalm cxxxix Thine enemies take thy name in vain. 3. When sons do swear by the name of God, and that e vainly and wickedly, mingling their ordinary speech hideous oaths, priding themselves in their invent of new oaths and emphatically pronouncing of th or when persons being called to swear lawfully be a magistrate or the like, they do swear falsly, Ma 34. 37. But I say unto you, swear not at all; bu your communication be, Yea, yea; Nay, nay: *whatsoever* is more than these, cometh of evil, Z

v. 4. It shall enter into the house of him that sweareth falsly by my name. 4. When persons do curse either themselves or others, in the name of the Lord either jestingly, rashly, or maliciously. 1 Sam. xix. 34. And the Philistine cursed David by his gods, Mat. xxvi. 74. Then he began to curse and to swear, saying, I know not the man. 5. When persons blaspheme the name of the Lord, by speaking against any of those names, titles, or attributes, whereby he hath made himself known or, by ascribing any thing unto him, which is unworthy of him, 2 Kings xix. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel. James i. 13. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempted he any man. 6. When persons use the name of the Lord in any charms, Acts xix. 14, 16. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, in the name of the Lord Jesus, &c. And the man in whom the evil spirit was, lept upon them, and overcame them, so they fled out of the house, naked and wounded.

Q. 2. How are God's ordinances profaned and abused?

A. God's ordinances are profaned and abused: 1. When persons are irreverent in their attendance upon them, in regard of the outward gestures of their bodies; laughing, talking, sleeping, or any other way undecently behaving themselves in the time of prayer, preaching, singing, receiving the sacraments, or any other part of God's worship, Eccles. v. 1. Keep thy foot when thou goest to the house of God. 1 Cor. xvi. 40. Let all things be done decently. and in order. 2. When persons under ordinances are light and formal, as to the inward frame of their minds are roving and wandering, and their hearts are dead and dull, very unbeseeming the majesty of God, whom in his ordinances they wait upon, who being a spirit, doth chiefly look to *the spiritual part of* his service, John iv. 24. God is a *Spirit, and they that* worship him, must worship him

in Spirit and in truth. 3. And chiefly profane and abuse God's ordinances, when they make a profession of religion, and attend upon ordinances that they may be accounted religious men, without any sincere endeavours to approve the heart unto God, making use of religion only as a cloak, for covetousness; or maliciousness or voluptuousness, 2 Tim. iii. 5. Having a form of godliness, but denying the power thereof, Mat. xxiii. 14. Woe unto you scribes and pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

Q. 3. How is God's word profaned or abused?

A. God's word is profaned and abused: 1. When persons think, or speak slightly, especially when they pervert the word God, or any part thereof into profane jests, Jer. xxiii. 33, 36. And when the people or prophet shall ask thee, saying, what is the burden of the Lord? thou shalt say, what burden? I will even forsake you saith the Lord. And the burden of the Lord shall ye mention no more; for ye have perverted the words of the living God. 2. When persons wrest the word of God unto false doctrine, perversely disputing against the sound of wholsome doctrine therein contained, 2 Pet. iii. 15. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction, 1 Tim. vi. 3, 4, 5. If any man teach otherways and consent not to wholsome words, the words of our Lord Jesus Christ, and the doctrine which is according to godliness: he is proud, knowing nothing, but doating about questions and strifes of words, whereof cometh envy, strife railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth. 3. When persons misapply the word of God, the threatenings unto the righteous, to make them sad; the promises to the wicked to encourage them in their wicked ways, Ezek. xiv. 22. With lies ye have made the heart of the righteous sad, *whom I* have not made sad; and strengthened the *hands of the* wicked that he should not return from *his wicked* way by promising life.

Q. 4. How are God's works profaned and abused?

A. God's works are profaned and abused: When persons pamper their flesh, gratify their lusts, and are intemperate in their use of God's creatures, Rom. xiii. 13, 14. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife, and envying. But put ye on the Lord Jesus, and make no provision for the flesh, to fulfil the lusts thereof. 2. When in prosperity, persons are forgetful of God, unthankful for mercies, and indulge themselves the more to sin, because of God's patience and bounty Hos. xiii. 6. They were filled, and their hearts were exalted; therefore have they forgotten me. Rom. i. 4, 5. Or despisest thou the riches of his goodness and forbearance, but after thy hardness and impenitent heart, treasurest up unto thyself wrath, &c. 3. When in adversity, persons murmur, are impatient when they are incorrigible, and grow much hardened in their sins, 1 Cor. x. 10. Neither murmur ye, as some of them have murmured and were destroyed of the destroyer, Jer. v. 3. Thou hast stricken them, but they have not grieved; thou hast consumed them but they have refused to receive correction: they have made their face harder than a rock, they have refused to return.

56. Q. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 1. Whence is it that such as profane God's name do escape punishment from men?

A. Such as profane God's name for the most part do escape punishment from men: 2. Because no laws of men do, or can reach all profanation of God's name. 2. Because such laws as do reach blasphemy perjury, swearing, and the like grosser profanations of God's name, are to be executed by many in authority who *oftentimes being* profane and wicked persons them-

selves, are more ready to punish them that hallow God's name than those that profane it.

Q. 2. How doth it appear that such as profane God's name, shall not escape God's righteous judgment?

A. Such as profane God's name, shall not escape God's righteous judgment,-because God is righteous and he will not hold them guiltless.

Q. 3. When doth the Lord punish them that profane his name?

A. Sometimes God doth punish them in this life and that with dreadful temporal plagues, Deut. xxviii. 58, 59. If thou wilt not observe to do all these words that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful. 2. Because if such escape here, they shall not escape eternal wrath and vengeance hereafter, Rom. ii. 5. Thou treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

57. Q. Which is the fourth commandment?

A. the fourth commandment is, (Remember the sabbath-day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day wherefore the Lord blessed the sabbath-day, and hallowed it.)

58. Q. What is required in the fourth commandment?

A. The fourth commandment requireth, the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in the seven to be a holy sabbath to himself.

Q. 1. What is the difference between the worship required in the fourth commandment, and the worship required in the first, second, and third?

A. The first commandment hath a respect unto the *object of worship*: the second commandment hath a

respect unto the means of worship: the third commandment hath a respect unto the manner of worship: but this fourth commandment hath a respect unto the time of worship.

Q. 2. What time of worship doth the fourth commandment require?

A. The fourth commandment doth require such set times for worship to be kept holy unto God, which he hath appointed in his word.

Q. 3. May not popish holy days be observed?

A. The popish holy days ought not to be observed, because they are not appointed in the word; and by the same reason no other holy days may be kept, whatsoever pretence there be of devotion towards God, where there is no precept or example of such practice in the holy scripture.

Q. 4. What set time hath God appointed in his word, to be kept holy to himself?

A. God hath appointed in his word, one whole day in seven to be kept a holy sabbath to himself, Deut. v. 12. Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

Q. 5. What are we to understand by one whole day in seven, which is to be kept holy to the Lord?

A. By one whole day in seven, we are not to understand only the whole artificial day, from sun-rising to sun-setting; or from day-breaking in the morning until the evening, or night, but the whole natural day consisting of twenty-four hours.

Q. 6. When doth this holy or sabbath-day begin, in the evening before, or that morning from midnight?

A. In the evening before, by virtue of that word, remember to keep holy the seventh day; we ought to begin to prepare for the sabbath: but the sabbath itself doth not begin until the evening be spent, and the midnight thereof over, and the morning after twelve of the clock beginneth.

Q. 7. Doth not the scripture require us to begin the sabbath in the evening, when it is said Gen. i. 5. The evening and the morning were the first day: and Lev. xxiii. 32. From evening until evening ye shall *consecrate the* sabbath?

A. It doth not follow that the evening of the first day was before the morning, though it be the first spoken of: no more than that Shem and Ham were elder than Japhet, because they are reckoned up in order before him, Gen. x. 2. The sons of Noah, Shem, Ham, and Japhet: and yet verse 21: Japhet is called the elder brother: but Moses reckoning up the works of God on the first day, retires back from the evening to the morning, and saith, they both make up the first day; surely in the account of all nations, and the scripture account too, the morning is before the evening, John xx. 19. The same day at evening, being the first day of the week, came Jesus, &c. Where the evening following this day, and not the evening before the day, is called the evening of the same day. 2. That place in Leviticus, concerning the celebration of the sabbath, from evening to evening, hath a reference only to a ceremonial sabbath, or day of atonement, on the tenth day of the seventh month, when the Israelites were to afflict their souls; but it hath not a reference unto the weekly sabbath.

Q. 8. How do you prove by the scripture, that the weekly sabbath doth begin in the morning?

A. That the weekly sabbath is to begin in the morning, is evident: 1. By Exod. xvi. 23. This is that which the Lord hath said, to-morrow is the rest of the holy sabbath to the Lord. If the sabbath had begun in the evening, Moses would have said, This evening doth begin the rest of the sabbath: but he saith, to-morrow is the rest of the sabbath. 2. Most evidently it doth appear, that the sabbath doth begin in the morning, and not in the evening, by Mat. xxviii. 1. In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. If the end of the Jewish sabbath were not in the evening when it began to grow dark towards the night, but when it began to dawn towards the first day of the week, which must needs be towards the morning, and in no rational sense can be interpreted of the evening; then the sabbath did also begin in the morning and not in the evening: *for the beginning and ending must needs be about the*

same time. But the former is evident from this place, concerning the Jewish sabbath's ending, and therefore consequently concerning its beginning. 3. Further, It is also said in this place, that the first day, which is the Christian sabbath, did begin towards the dawning, as it grew on towards light, and not as it grew on towards darkness: therefore the Christian sabbath doth begin in the morning. 4. Moreover the resurrection of Christ in commemoration of which the Christian sabbath is observed, was not in the evening, but early in the morning, Mark xvi. 9. Now Jesus was risen early the first day of the week, therefore the sabbath is to begin early in the morning. 5. If the sabbath did begin in the evening before, it would end the evening after; and it would be lawful for men to work in their callings, or to go to their recreations in the evening of the sabbath, which surely would be very unsuitable after the holy employments of that day.

Q. 9. Is this fourth commandment concerning the keeping of the sabbath, ceremonial or moral?

A. Though the commandments which the Lord laid upon the Israelites, for the observation of other sabbaths, where ceremonial and abrogated, and not to be observed by Christians; yet this fourth commandment concerning the weekly sabbath, was moral and binding upon all nations, and that throughout all generations.

Q. 10. How doth it appear that the fourth commandment was moral, and not ceremonial?

A. The morality of the fourth commandment doth appear; 1. From the time of the sabbath's first institution, which was in paradise, in the state of innocency, before there was any ceremony. 2. From all the arguments made use of to back it, which are perpetual, and ceremonial. 3. Because it is placed in the midst of the decalogue, or ten commandments, and all the other nine are moral, and therefore this too: and with the rest, it was written by God on tables of stone, which sheweth the perpetuity of it. 4. Because the Gentiles were required to observe this, the stranger, as well as others; but they were not under the ceremonial law. 5. From the testimony of Christ, Mat.

xxiv. 10. Pray that your flight may not be in the winter, nor on the sabbath-day. This flight was to be at the destruction of Jerusalem, in Vespasian's time, when all ceremonies were abolished; and yet when our Saviour speaks of the sabbath in force, which would aggravate their grief, they should be forced to break it.

59. Q. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian sabbath.

Q. 1. Is the seventh day of the week always to be kept as holy, and the weekly sabbath unto the Lord?

A. A seventh day in number is always to kept as holy, and the weekly sabbath; the seventh part of our time being God's due, and by virtue of this commandment to be separated from common use, and employed in his worship, and more immediate service every week. But the seventh day in order from the creation, is not necessary always to be observed as a sabbath, it being in the power of God, who appointed the seventh in order, to alter that order at his pleasure.

Q. 2. Which day of the seven did God at first appoint to be the weekly sabbath?

A. God did at first appoint the seventh day in order to be the weekly sabbath: Six days shalt thou labour, and do all that thou hast to do: but the seventh is the sabbath of the Lord thy God, in it thou shalt not do any work, &c.

Q. 3. Wherefore did God appoint the seventh day at first to be the weekly sabbath?

A. God did at first appoint the seventh day to be the weekly sabbath, because it was the day of his rest from the works of creation, that thereon men might rest from their works, and remember his: For in six days the Lord made heaven and earth; the sea and all that in them is, and rested the seventh day, &c.

Q. 4. When did God first appoint the seventh day *to be the* sabbath?

A. God did appoint the seventh day to be the sabbath, immediately after the first creation, Gen ii. 3. And God blessed the seventh day, and sanctified it.

Q. 5. Was the seventh day observed as the weekly sabbath, before God wrote the commandments for its observation upon tables of stone in the mount, which he delivered unto Moses?

A. It is more than probable that this seventh day was observed all along by the worshippers of God, as the other precepts of the law were observed, though no mention be made thereof in the short history of the affairs of some thousand years: for Adam who lived until the days of Methuselah, no doubt did teach his children this precept, which he had from God in paradise: and Methuselah who lived until the days of Shem, surely did deliver it down to posetrity all the days of the old world; and Shem who lived until Abraham's time, and is supposed to be Melchisedec, in all probability did deliver this precept successively unto him in the new world: and as Abraham with ease might, so without question he did, teach it with other precepts unto his children, and they taught it one to another, until the days of Moses: and Moses speaketh to the Israelites about the sabbath to be kept holy to the Lord on the morrow, Exod. xvi. 23, as a thing well known unto them, and of practice among them, which was sometime before the Lord gave the law upon the mount Sinai.

Q. 6. How long was the seventh day to be observed as the weekly sabbath?

A. The seventh day was to be observed as the weekly sabbath, from the beginning of the world unto the resurrection of Christ.

Q. 7. What day is to be observed as the weekly sabbath, from the resurrection of Christ?

A. The first day of the week from the resurrection of Christ, is to be observed by Christians, unto the end of the world for their weekly sabbath.

Q. 8. How could the seventh day sabbath be changed from the last of seven unto the first of seven, when we do not read expressly of any repeal in the scriptures, *of the last seven?*

A. 1. It is one day of seven which God hath appointed to be the sabbath, and in the commandment, the Lord doth bless and hallow, not the seventh day, but the sabbath day, which might be on another seventh day in order, if God should so please. 2. It is but one day in seven which God hath appointed to be the weekly sabbath. God having both appointed and allowed the other six of the week for our labour. 3. God having substituted, or appointed another day to be a holy sabbath, this substitution of another, doth virtually include in it a repeal of the old sabbath, that is, in reference unto the time of its observation.

Q. 9. How doth it appear that the first day of the week is appointed by God to be the weekly sabbath?

A. 1. There is a like reason for the appointment of the first day, as there was for the seventh; the reason of God's appointing the seventh day, was his resting from his works of creation: and there is a like reason for his appointing the first day, which was the day of Christ's resurrection; namely, the son of God resting from his sufferings about man's redemption, into which rest he is said to enter, and which we are more nearly concerned to remember, Heb. iv. 10. For he that is entered into his rest, hath ceased from his own works, as God did from his. 2. The Lord Jesus hath put his name upon the first day of the week, Rev. i. 20. I was in the spirit on the Lord's day. There is reason to believe that the Lord's day here spoken of, was the first day of the week, because it is a certain determinate day; and it is spoken of, as a day which was well known among Christians by that name; and of the first day of the week being the day of the Lord's resurrection and wherein Christians did use to assemble themselves together upon, had the only reason for such denomination. There is also reason to believe that the Lord did put his name upon this day, because none had authority to put his name upon any day but himself: And the apostle calling it the Lord's day, by the inspiration of the Spirit, no doubt but it was the Lord's will it should be so called, and by consequence it was his will that this day should be used and *observed,* as a holy day unto himself. As the second

sacrament is called the Lord's supper, because it was appointed by the Lord; so the first day of the week is called the Lord's day, because it is appointed by the Lord: and this day being appointed, no other is to be observed as the Christian sabbath. 3. The appointment of the first day of the week to be the sabbath, may be inferred from 1 Cor. xvi. 2. Now as concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him. The apostle having given order from the Lord, to the churches of Galatia and of Corinth, and by consequence to the other churches of the Gentiles for collection on the first day of the week, as God had prospered them on other days; we may infer, this being a sabbath-day's work, that he had also from the Lord, given order for observation of this first day, as the weekly sabbath. 4. We read of the disciples being assembled together on the first day of the week, and that Jesus then came among them, John xx. 19. And that eight days after, they met again, which is another first day, and Jesus came to them, verse 26. Moreover that it was the practice of Christ's disciples to meet together to worship the Lord, to hear the word, and break bread, or receive the sacrament of the Lord's supper, on the first day of the week, Acts xx. 7. And upon the first day of the week, when the disciples were come together to break bread. Paul preached unto them, &c. Paul had been with them seven days, as verse 6. and yet we read of no solemn meeting, but on the first day of the week, the last of the seven wherein he abode with them. It was not on the old sabbath, the last day of the week, that the solemn assembly for worship was held, but the first day: which had it not been the sabbath of new appointment, and of necessary observation to Christians, would have been most inconvenient for Paul to have spent it in religious exercises until midnight, when the next morning he was to take his journey. All which being considered together, with the practice of Christians from the apostles days, it may be ap-

evidence to them who desire not to cavil, that the first day of the week is appointed by the Lord, to be the Christian sabbath.

60. Q. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified, by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessiety and mercy.

Q. 1. What is it to sanctify the sabbath?

A. The sabbath is sanctified by God, in his appointing it to be holy; the sabbath is sanctified by man in his observing and keeping it as holy; Remember the sabbath-day to keep it holy.

Q. 2. How are we to observe and keep the sabbath as holy?

A. We are to observe and keep the sabbath as holy, partly by a holy resting, partly in holy exercises on that day.

Q. 3. What are we to rest from on the sabbath day?

A. We are on the sabbath day to rest, not only from these things, which are in themselves sinful, which we are bound to rest from on every day of the week; but also we are to rest fom these worldly employments and recreations, which on the other six days of the week are lawful, and our duty; six days shalt thou labour, and do all thy work: but the seventh is the sabbath of the Lord thy God, in it thou shalt not do any work, &c.

Q. 4. May not such works be done in our particular callings on the sabbath-day, as cannot so seasonably and advantageously be done on other days of the week?

A. There are some works in our particular callings which may seem to be most seasonable and advantageous, on the sabbath-day, and yet it is our duty to rest from them, and wholly to forbear them, such as, 1. Killing of beasts on the sabbath, to prepare meat for the Monday market. 2. Plowing, sowing, gathering in corn, making hay while the sun shines, and the weather best serveth, on the sabbath day. 3. Selling

of fruit, or any other wares on the sabbath-day, were there may be most custom for them. 4. Selling or buying of fish on the sabbath-day, which in hot weather would stink if kept until Monday. These and the like worldly employments we are to forbear by virtue of this commandment, they being our own work; and whatever loss we may seem to sustain by such forbearance, be sure it is not comparable to the loss of God's favour and the wounding of our conscience, and the loss of our souls forever which will be the fruit of our living in the breach of God's law. And if such works as these must be forborn on the sabbath, much more such works of our calling, as may be done on the week day, as well as on the sabbath, Neh. xiii. 15, 16, 17, 18.

Q. 5. May we not lawfully recreate ourselves upon the sabbath-day, especially since the day is appointed to be a day of rest from our toiling labour in the week?

A. 1. We may, and ought to recreate our minds on the sabbath-day in the worship of God, we being bound to call and make in this respect the sabbath our delight. 2. But we ought to forbear recreating our minds with carnal delight, either by word or deeds which we may do on other days; and much more ought we to forbear recreating our bodies by sports and pastimes, though after public exercises of God's worship be over, Isa. lviii. 13, 14.

Q. 6. Though masters and governers of families are bound themselves to rest upon the sabbath-day, yet may they not command their children and servants to work, or permit them to play and take their recreation?

A. Indeed the commandment is principally directed to masters and governors of families: but withal, so as it doth enjoin them to do what in them lieth to hinder their childnen and servants from the profanation of the day by servile working or bodily recreation, and to put them upon the observation of this day of rest. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, &c.

Q. 7. May not children or servants lawfully work or play upon the sabbath-day, if they be commanded hereunto by their parents or masters?

A. Though it be the sin of parents and masters to command their children and servants to work, or any other way to break the sabbath; yet it is the duty of children and servants to disobey them, whatever temporal loss they sustain by it; they being bound to obey the God of heaven, rather than any man upon the earth.

Q. 8. Is it lawful to dress meat on the sabbath-day?

A. Although it was the will of the Lord that the children of Israel should neither gather nor dress the manna that fell from heaven on the sabbath day, there being so much servile work to be done about it before it was fit to be eaten: namely, the grinding of it in mills, or beating it in mortars, and then baking it, which servile work is still unlawful, unless in cases of great necessity; and although fires were forbidden to be kindled in their habitations, Exod. xxxv. 3, That is, to forbear worldly employments, as the words forbidden in the former verse were, and this instance is a special of the general: yet the scripture doth no where forbid the dressing meat for ordinary food, nor the kindling of fires for such use; But the lawfulness of dressing meat may be collected from the scripture, in as much as our Savour himself was present at a feast on the sabbath-day, Luke. xiv. 1. Where no doubt meat was dressed for so many guests as were here bidden: and when we are allowed to provide food for our cattle on the sabbath, surely we may lawfully dress meat for ourselves.

Q. 9. What works doth God allow us to do on the sabbath-day, besides those which he doth principally command us?

A. The works which God doth allow us to do on the sabbath-day, besides that he doth principally command us, are works of necessity and mercy, such as eating, drinking, defending ourselves from enemies, quenching the fire of houses visiting the sick, relieving the poor, feeding cattle, and the like; in all which employments we ought not to have a reference chiefly to ourselves, or any temporal advantage, but to be as spiritual as may be in them, Mat. xii. 1, 2, 3, 7, 10, *11, 12.* Luke xiii. 14, 15, 16.

Q. 10. What are the holy exercises, or works which

we are principally commanded to do on the sabbath-day?

A. The holy exercise which we are to be employed in, or the works which we are principally commanded to do on the sabbath-day, are the public and private exercises, especially the public exercises of God's worship, such as hearing the word, prayer, receiving the sacrament, singing of Psalms in the public assemblies of God's people, Isa. lxvi. 23. Acts xx. 7. Psalm xcii. Title, A Psalm or song for the sabbath-day.

Q. 11. How are we to perform these public exercises of God's worship on the sabbath-day?

A. We are to perform these public exercises of God's worship on the sabbath-day: 1. With sincerity, having a single respect unto the honour and glory of God, whose day the sabbath is, Isa. lviii. 13. If thou call the sabbath the holy of the Lord, honourable, and honour him. 2. With reverence, and that both of body and mind, Eccl. v. 1. Keep thy foot when thou goest into the house of God. Isa. lxvi. 2. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. 3. With diligence and attention. Acts xvi. 13, 14. And on the sabbath-day he went out of the city by a river side, where prayer was wont to be made; and Lydia which worshipped God heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 4. With love and favour of spirit, Rom. xii. 11. Fervent in spirit, serving the Lord. 5. With delight and joy, Isa. l. 13. If thou call the sabbath a delight.

Q. 12. What are we to do by way of preparation for the public exercises of God's worship on the sabbath-day?

A. By way of preparation for the public exercises of God's worship on the sabbath-day, we are: 1. To remember before the day come, to keep it holy, so as to finish our worldly business and employments on the week days, and timely to break off from them on the Saturday evening, and take pains to get our hearts in a readiness for the holy duties of the sabbath. 2. In the morning of the sabbath, we must begin the *day with God* in holy meditation, upon the works of

creation, and especially upon the works of redemption, which were completed by Christ's resurrection upon this day: we must read the scriptures, and some other good books, as we have time, for the better fitting us for more public and solemn worship; especially we must pray in secret, and in our families, for God's presence in his ordinances: and that God would assist his ministers who are his mouth to us, and our's to him, and that he would assist us in a sincere and hearty performance of public duties, that we may attain more knowledge, experience, and mortification, further degrees of grace, and more communion with God.

Q. 13. What are we to do on the sabbath-day, after the public exercises of God's worship are over?

A. After the public exercises of God's worship are over, the work of the sabbath is not over; but we must retire to our families, (not to seek our pleasure in the fields, or vain company) and there repeat over what we have heard; Catechise and instruct children and servants, sing psalms, pray with our families; and whilst we moderately make use of any creature refreshments, we must discourse of the things of God: we ought also to take time in the evening, to retire into secret, and there examine ourselves as to the carriage of our hearts before God in the day; labour in meditation, to get the word wrought more thoroughly in our hearts, we must also endeavour to pour out our heart before God in secret prayer, humbly confessing sin, earnestly and believingly requesting pardon, and further supplies of grace; and thankfully praising God for all his mercies, especially for his Son Jesus Christ, and the gospel privileges which we have in and by him; in such variety of holy exercises, we may spend the whole sabbath, which we should make as long as we can; and when the day is at an end, we should long for a sabbath in heaven, which will never have an end.

61. Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omis*sion, or* careless performance of the duties required,

and the profaning of the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments or recreations.

Q. 1. What sorts of sins are forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment, they are either sins of omission, or sins of commission.

Q. 2. What sins of omission are forbidden?

A. The sins of omission forbidden in the fourth commandment are,

1. The omision of the duties of the sabbath themselves, such as neglecting works of necessity or mercy, when called to them; but especially neglecting the public and private exercises of God's worship, and that either in whole or in part; when we forsake the assemblies of God's people, or omit the worshipping of God in our families; or praying and seeking God in secret upon this day.

2. The omission, or the careless performance of the duties of the sabbath, when we are hypocritical, dull, dead, full of distraction, weariness, unwatchful, sleepy, and attend upon ordinances without any heart and life; and the sabbath-day is the most burthensome of all other days in the week unto us, Mat. xv. 7, 8. Amos viii. 5. Mal. i. 13.

Q. 3. What sins of commission are forbidden in this fourth commandment?

A. The sins of commission forbidden in this fourth commandment, are profaning the sabbath-day.

1. By idleness, when we spend the day, either in whole, or in part idly; neither working in our calling, nor employing ourselves in the duties of God's worship, but loiter away that precious time in our houses, or the fields? either in vain and idle thoughts, or in vain and idle discourse, or the like.

2. By doing that which is in itself more grossly sinful, as if instead of going into the house of God to worship, we should go to the tavern, or ale house on the sabbath-day, and be drunk; or go to a base house, to be wanton and unclean: or if on the sabbath-day, *instead* of hallowing and praising God's

name, and praying to him, we should swear by his name in our ordinary discourse, or take his name in vain; if instead of worshipping God with his people, we should persecute God's people for worshipping him, or rail at them, or scoff and deride them, because of the holiness which is in them.

3. By unnecessary thoughts and contrivances about worldly affairs, unnecessary words and discourses about earthly employment; unnecessary works in our particular callings, or by carnal pleasures and recreations which are lawful on other days; thus thinking our own thoughts, speaking our own pleasures, are forbidden, Isa. lviii. 13.

62. Q. What are the reasons annexed unto the fourth commandment?

A. The reasons annexed unto the fourth commandment, are God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

Q. 1. How many reasons are there annexed unto the fourth commandment?

A. There are four reasons annexed unto the fourth commandment, the more effectually to induce and persuade us unto the strict observation of the sabbath-day.

Q. 2. What is the first reason?

A. The first reason annexed unto the fourth commandment, is God's allowing us six days for our own employments, when he might have taken more time for himself. He hath taken but one day in seven, and allowed us the other six, which is sufficient for the work of our particular callings and any kind of needful recreations: Six days shalt thou labour and do all which thou hast to do.

Q. 3. What is the second reason?

A. The second reason annexed unto the fourth commandment, is God's challenging a special propriety in the seventh day: the seventh day or sabbath being the Lord's, which he hath sanctified and set apart from common use, to be employed in his worship, it is theft and sacrilege to alienate this day in

whole or in part to our own use, any further than he hath given us allowance: But the seventh day is the sabbath of the Lord thy God.

Q. 4. What is the third reason?

A. The third reason annexed unto the fourth commandment, is God's own example, in resting himself from his works of creation on the seventh day, and therefore he would have us also to rest from the works of our particular calling, and sanctify a sabbath in imitation of him; For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.

Q. 6. What is the fourth reason?

A. The fourth reason annexed unto the fourth commandment, is God's blessing of the sabbath-day, by virtue whereof, we may hope for his presence with us in the duties of the day, and to receive blessings from him upon ourselves: Wherefore the Lord blessed the sabbath-day and hallowed it.

63. Q. Which is the fifth commandment?

A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

64. Q. What is required in the fifth commandment?

A. The fifth commandment requireth, the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 1. What is the subject of this fifth commandment, or who are the persons of whom the duties of this commandment are required?

A. The subject of the fifth commandment or the persons of whom the duties of this commandment are required, are relations, especially children, and all inferiors in reference to their parents, and superiors, and inclusively superiors, in reference to their inferiors and equals, also in reference one to another.

Q. 2. Whom are we to understand by inferiors?

A. *By inferiors* we are to understand, not only chil

dren, but also wives, servants, people, subjects, the younger and weaker in gifts or graces.

Q. 4. Whom are we to understand by equals?

A. By equals we may understand brethren, sisters, kindred, friends, and any acquaintance, between whom there is no great distance or difference in regard of age, place, or dignity.

Q. 5. What are the duties of children to their parents?

A. The duties of children to their parents, comprehended in their general precept, honour thy father and thy mother, are:

1. Inward honour, reverence, and estimation, Mal. i. 6. A son honoureth his father, Lev. xix. 3.

2. Outward reverent carriage and behaviour, Prov. xxi. 18. 1 Kings ii. 19.

3. Diligent hearkening to their instructions, Prov. iv. 1. Prov. v. 1.

4. Willing obedience unto all their lawful commands, Eph. vi. 1. Children, obey your parents in the Lord: for this is right, Col. iii. 20.

5. Meek and patient, bearing their reproofs and corrections with amendment of the faults they are reproved and corrected for, Heb. xii. 9. We have had fathers of our flesh, who corrected us, and we gave them reverence, Prov. xv. 32. He that heareth reproof getteth understanding.

6. Ready following their reasonable counsel, in reference to their calling, station, marriage, and any great affair of their lives, Exod. xviii. 24. So Moses hearkened unto the voice of his father-in-law, and did all that he had said, Judges xiv. 2.

7. Grateful kindness to them in nourishing them, providing for them, and bearing with their infirmities, when aged, and fallen into want and poverty, Ruth iv. 15. He shall be unto thee a restorer of thy life, and a nourisher of thine old age, Gen. xlvii. 12. And Joseph nourished his father with bread, Prov. xxii. 22. Despise not thy mother when she is old.

Q. 6. What are the duties of parents to their children?

A. The duties of parents to their children are:

1. *Tender* love and care of them, especially when in-

and helpless; particularly mothers ought to give to their children if they are able, Isaiah xlix. 15. Training them up in the knowledge of the scrip- and principles of religion, and giving them good ctions in the laws and ways of the Lord, so soon ey are capable of receiving them, Eph. vi. 4. ye fathers, bring up your children in the nurture lmonition of the Lord, Prov. xxiii. 6. Train up d in the way he should go, and when he is old, he ot depart from it, 2 Tim. iii. 15. From a child hast known the holy scriptures.

Prayer for them and giving good examples of ho-, temperance, and righteousness unto them, Job Job sent and sanctified them, and rose up early morning, and offered burnt-offerings according number of them all, Psal. ci. 2, 3. I will walk my house with a perfect heart, I will set no d thing before mine eyes.

Keeping them under subjection whilst young, yet ing nothing of them but what is agreeable to the the Lord, Luke ii. 51. And he went down with and was subject unto them. As children must so parents must command in the Lord, Eph. vi. 1. Encouragement of them by kind looks and hes, and rewards in well-doing, together with dis- enance, reproofs and loving and seasonable cor- n of them for evil doing, 1 Chron xxviii. 20. And I said to Solomon his son, be strong and of good ge, &c. Prov. xix. 28. Chasten thy son whilst is hope, and let not thy soul spare for his crying, xxvi. 15, 17.

Provision for them of what is needful for the pre- As also laying up for them, according to the rtion of what they have, for the future 1 Tim. v. any provide not for his own. and especially for of his own house, he hath denied the faith, and is than an infidel. 2 Cor. xiii. 24.

Disposal of them to trades, callings, and in marri- hen grown up, as may be most for their good; their no force, but consulting, and considering their ity and inclination, Gen. iv. 1, 2. And Adam *Eve his wife*, and she conceived and bore Cain,

and she again bore his brother Abel: and Abe
keeper of sheep, but Cain was a tiller of the
1 Cor. vii. 36, 38.

Q. 7. What are the duties of wives to their hus

A. The duties of wives to their husbands ar

1. Love to them above all other person in the
Tit ii. 4. That they may teach the young wome
sober, to love their husbands, to love their child

2. Loyalty and faithfulness, in reference unto t
and estate, and any secret entrusted with them
xiii. 4. Marriage is honourable in all things, a
bed undefiled, 1 Tim. iii. 1.

3. Reverence and fear of offending them, Eph
Let the wife see that she reverence her husban

4. Subjection unto them in all things lawful
Christ, Eph. v. 22, 24.

5. Care to please them, suiting themselves t
disposition, and all things to their liking, 1 Cor. v
She that is married, careth for the things of the
how she may please her husband.

6. Helping them to bear their burdens, a
making provision for their family, Gen. ii. 18.
the Lord said, It is not good that the man sho
alone: I will make him an help meet for him.
xxi. 27. She looketh well to the ways of her hou
and eateth not the bread of idleness.

7. Giving ear to, and complying with the coun
their husbands if good, for their soul's welfare; a
deavouring with meekness and wisdom, with kin
and loving admonitions, and a chaste sweet con
tion, to win over their husbands to the ways of
when they are wicked, 1 Pet. iii. 2, 3.

Q. 5. What are the duties of husbands to their v

A. The duties of husbands to their wives, are

1. Most endeared love to them, like unto the l
Christ to his church, Eph. v. 25. Husbands love
wives, even as Christ loved the church, and gave
self, for it.

2. Dwelling with them, and that according to l
ledge, honouring them, and delighting in their
pany, Eph. v. 31. For this cause shall a man
his father and mother, and shall be joined unto hi

1 Pet. iii. 7. Husbands dwell with them according to knowledge, giving honour unto the wife, as the weaker vessel, Prov. v. 18, 19.

3. Tenderness towards them, and careful provision of food and raiment, and all things necessary for them, as for their own bodies, Eph. v. 28, 29. So ought men to love their wives, as their own bodies?

4. Fidelity to them, in keeping the marriage covenant, so as to forbear the use of any other besides themselves, Hos. iii. 3. Thou shalt not be for another man, so will I also be for thee.

5. Protection of them from injuries, and covering of their infirmities with the wings of love, 1 Sam. xxx. 18. And David rescued his two wives: 1 Pet. iv. 8. For charity or love, shall cover a multitude of sins.

6. Care to please them in things lawful, and fit, and praise of them when they do well, 1 Cor. vii. 33.

7. Prayer with them, and for them; counsel and admonition of them, and every way helping them, especially in reverence of their souls, walking with them in the ways and ordinances of the Lord, 1 Pet. iii. 7. Ye husbands dwell with them according to knowledge, as being heirs together of the grace of life, that your prayers be not hindered, Luke i. 6.

Q. 9. What are the duties of servants to their masters?

A. The duties of servants to their masters, are:

1. Honour of their masters in their heart, speech and behaviour, Mal. vi. 1. A servant honoureth his master, Tim. vi. 1. Let as many servants as are under the oke, count their own masters worthy of all honour.

2. Service of them with diligence, willingness, fear, nd out of obedience unto Christ, Eph. vi. 5, 6, 7. ervants, be obedient unto them that are your masers, according to the flesh, with fear and trembling, singleness of your heart, as unto Christ.

3. Faithfulness to them in their estate, and any trust ommitted to them, with endeavours to please them ell in all things, Tit. ii. 9, 19. Exhort servants to lease their own masters well in all things, shewing all ood fidelity, that they may adorn the doctrine of God ur Saviour in all things.

4. Meekness and patience under reproof and strokes,

and that not only when they do deserve them, but als when they are innocent, 1 Pet. ii. 18, 19. Servants, b subject to your masters with all fear, not only to th good and gentle, but also to the froward.

Q. 10. What are the duties of masters to their servants

A. 1. Wisdom and gentleness in their guidance an government of their servants, and acceptance of thei diligence and willingness in their service, not threat ening for every fault, remembering that they also ar servants to Christ, and have many faults to be cov ered, Eph. vi. 9. And ye masters, do the sam things unto them, forbearing (or moderating) threaten ings; knowing that your master, is in heaven, an there is no respect of persons with him.

2. Provision of convenient and sufficient food fo them. Prov. xxvii. 27. Thou shalt have enough fo thy food, for the food of thy houshold, and for th maintainance of thy maidens.

3. Payment of thy wages in full, and at the promise time. Col. iv. 1. Masters give unto your servants, tha which is just and equal. Deut. xxiv. 14, 15.

4. Reproof of them for sin, and correction of ther with more than words with some faults, Prov. xxix 19. A servant will not be corrected with words: fo though he understand, he will not answer.

5. Instruction of them in the ways of God, wor shipping God with them: allowance of time ever day for worshipping God by themselves, restrainin them as much as they can from sin, especially fror external breach of the sabbath: exhortation and per suasion of them unto the obedience and service of th Lord, and therein to be both example unto, and com panions with them, Gen. xvii. 19. I know him that h will command his houshold, and they shall keep th ways of God, Joshua xxiv. 15. As for me and m house, we will serve the Lord, Acts x. 2. A devou man and one that feareth God with all his house.

Q. 11. What are the duties of the people to thei ministers?

A. The duties of people to their ministers, are:

1. High estimation of them, and endeared lov *unto them,* for their works' sake, 1 Thess. v. 12, 13

And we beseech you brethren, to know them which labour among you, and are over you in the Lord: and to esteem them very highly in love for their works sake, Gal. iv. 14, 15.

2. Diligent attendance upon the word preached, and other ordinances administered by them, Luke x. 16. He that heareth you, heareth me.

3. Meek and patient suffering the word of reproof, and ready obedience to the word of command which ministers shall from the scriptures make known unto them: together with submission unto the discipline entrusted with them by the Lord, James i. 21. Receive with meekness the ingrafted word, &c. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves, for they watch for your souls.

4. Communicating to them of their temporals, 1 Cor. ix. 17. The Lord hath ordained, that they which preach the gospel, should live of the gospel, Gal. vi. 6. Let him that is taught in the word, communicate unto him that teacheth, in all good things.

5. Prepare for them, Rom. xv. 30, 1 Thess. v. 25. Brethren pray for us.

6. Shutting their ears against reproaches and slander, believing nothing without proof, and standing up in their defence against an ungodly world, and many false brethren, and rotten hearted hypocrites, who are made use of by the devil to cast dirt upon them, that thereby people receiving prejudices against them, might be either kept from hearing them, or receiving benefit by their doctrine, and so be either drawn to ways of error, or hardened in ways of profaneness, 1 Tim. v. 19. Against an elder receive not an accusation, but before two or three witnesses.

Q. 12. What are the duties of ministers to their people?

A. The duties of ministers to their people, are:

1. Dear and tender love to their souls, 1 Thess. ii. 7, 8. We are gentle amongst you, &c.

2. Diligence, sincere and fervent preaching the word unto them, with administration of the ordinances, 1 Thess. ii. 3, 4, 2 Tim iv. 2. Preach the word, be

instant in season, out of season, reprove, rebuke, exhort with long-suffering and doctrine.

3. Watchfulness over them, with willingness and cheerfulness, 1 Pet. v. 2.

4, Prayer for them, and Praise for the grace of God which is in them, Eph. i. 15, 16.

5. Shewing themselves an example of holiness and good works unto them, Tit. ii. 7. In all things shewing thyself a pattern of good works, Tim. iv. 21.

Q. 13. What are the duties of subjects to their magistrates?

A. The duties of subjects to their magistrates, are:

1. High esteem and honour of them, 1 Pet. ii. 17. Fear God and honour the king.

2. Subjection to them, and obedience unto their laws, so far as they are not contrary to the laws of Christ, Rom. xiii. 1. Let every soul be subject unto the higher powers.

3. Rendering payment of their dues, Rom. xiii. 7. Render to all their dues, tribute to whom tribute is due, custom to whom custom.

4. Defence of them in danger, 1 Sam. xxvi. 25. Wherefore hast thou not kept thy Lord the king? for there came in one to destroy the king thy Lord.

5. Prayer and thanksgiving for them, 1 Tim. ii. 1, 2.

Q. 14. What are the duties of magistrates to their subjects?

A. The duties of magistrates to their subjects, are:

1. Government of their subjects under Christ, with wisdom, justice and clemency, endeavouring above all things to promote the interest of religion among them, 2 Chron. i. 10.

2. Making good laws for the benefit of their subjects, and appointing faithful officers, with charge of due execution of them, 2 Chron. xix. 5, 6, 7. And he set judges in the land, and said, Take heed what ye do: for ye judge not for man, but for the Lord.

3. Care of the common safety of their subjects, 2 Chron. xvi. 1, 2.

4. *Encouragement* of them that do well, by their *example*, countenance, and rewards; together with *discouragement* and punishment of evil doers, 1 Pet.

ii. 4. Governors are for the praise of them that do well.

Q. 15. What are the duties of the younger and inferior in gifts and graces, to the aged and superior?

A. the duties of the younger and inferior in gifts and graces to the elder and superior, are: 1. To rise up before them, and give place to them with reverence and respect, Lev. x. 33. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.

2. Humble submission to them, so as to follow their wise counsels, 1 Pet v. 3. Likewise ye younger submit yourselves unto the elder

3. Imitation of them in their graces and holy conversation, 1 Cor. xi. 1. Be ye followers of me; even as I also am of Christ.

Q. 16. What are the duties of the aged and superior in gifts and graces, unto the younger and inferior.

A. The duties of the aged and superiors in gifts and graces unto the younger and inferiors, are;

1. To adorn their old age, and to shew forth the power of their graces in a holy and examplary conversation, Tit. ii. 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience: the aged women likewise, that they be in behaviour as becometh holiness, teachers of good things.

Q. 17. What are the duties of equals to one another?

A. The duties of equals to one another, are:

1. To live in peace with, and sincere love to one another, prefering each other in honour, 1 Thess. v. 18. Be at peace among yourselves, Rom. xii. 9, 10.

2. To be pitiful, courteous and affable, and ready to promote one anothers good, and to rejoice therein, 1 Pet. iii. 8. 1 Cor. x. 24. Rom. xii. 15.

65. Q. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth, the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

Q. 1. How many ways may we sin against the fifth *commandment?*

A. We may sin against the fifth commandment, two ways:

1. By neglecting the duties therein prescribed.

2. By doing any thing against the honour which belongeth to every one in their several places and relations.

Q. 2. What are the sins of children against their parents?

A. The sins of children against their parents, are:

1. Irreverence towards them, and any way dishonouring of them, either in speech or behaviour, Deut. xxvii. 16. Cursed is he that setteth light by his father or his mother; and all the people shall say, Amen. Prov. xx. 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

2. Disobedience to their commands, Prov. xxx. 17. The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

3. Unteachableness and refusal of their instruction, Prov. viii. 33. Hear instruction and be wise and refuse it not, Prov. v. 11, 12, 13.

4. Stubbornness and incorrigibleness under their reproofs and corrections, 1 Sam. ii. 23, 25.

5. Wastefulness of their substance, unthankfulnes of their care and favours, or any ways of unkindness to them, especially when they are aged, and in distress, Prov. xix. 26. He that wasteth his father and chaseth away his mother, is a son that causeth shame, and bringeth reproach, Prov. xxiii. 22. Despise not thy mother when she is old.

6. Disposal of themselves into callings, or in marriages, without their consent and advice, Gen. xxvi. 34.

Q. 3. What are the sins of parents against their children?

A. The sins of parents against their children, are:

1. Want of natural affection and tenderness towards them, especially when infants, or sick and helpless, Rom. i. 31. Without natural affection, Job xxxi. 16. She is hardened against her young ones, as though they were not her's.

2. Too fond love, giving them their will, and subjecting themselves thereunto; together with partial

love, and that expressing itself more to the less deserving, and less to the more deserving.

3. Neglect of their souls, to give them instruction, and seasonable and needful correction, as also, neglect of their bodies, to make convenient provision for them, Prov. xiii. 24. He that spareth the rod hateth his son, 1 Tim. v. 8. If any provide not for his own, he is worse than an infidel.

4. Cruelty towards them, and unreasonable provoking of them unto anger, Eph. vi. 4. Ye fathers, provoke not your children unto wrath, Col. iii. 21. Fathers, provoke not your children to anger, lest they be discouraged.

5. Encouragement of them, either by their commands or example in ill-doing, or discouragement of them, either by their prohibition, or frowns and displeasure in well-doing.

6. Opposition to that which is really for their good, either in reference unto their calling, or marriage.

Q. 4. What are the sins of wives against their husbands?

A. The sins of wives against their husbands, are:

1. Want of that due reverence and honour, and endeared love which they should have for their husbands above all others, 2 Sam. vi. 16. And Michal saw David dancing before the Lord, and she despised him in her heart.

2. Infidelity, in breaking the marriage covenant, or revealing any secret committed by their husbands unto them, Prov. ii. 16, 17.

3. Pride and profusive spending and wasting their estates in costly clothes, beyond their degree, or any other way, 1 Pet. iii. 3.

4. Unsubjection unto and imperiousness over their husbands, as if they were their foot to be commanded by them, and not their head to rule over them; and this accompanied with frowardness and a contentious spirit, disturbing their husbands with their evil speeches and clamours, Prov. xix. 12. The contentions of a wife are a continual dropping.

5. Evil surmises, and suspicions of their husbands *without reason*, unkind behaviour towards them,

whatsoever kindness they receive from them; foolish speaking of their faults before others, to their provocation, instead of love and meek admonitions when they are alone, to their amendment.

6. Deafening their ears unto the loving counsels, and faithful reproofs of their husbands for their soul's good, growing the worse, and not the better thereby.

Q. 5. What are the sins of husbands against their wives?

A. The sins of husbands against their wives, are:

1. Want of that endearing love and kindness which is due unto their wives; bitter speeches, unkind and unreasonable jealousies, reviling and rage at their advice, especially when it is loving and meek, and for their real good of body, or estate, or name, or soul, Col. iii. 19. Husbands love your wives, and be not bitter against them.

2. Unfaithfulness unto their wives, and that either in reference unto their bodies by adultery, or in reference unto their souls by neglect of such advice, reproof, or instruction, as may be for their soul's good, especially by drawing them into sin to their soul's ruin, Mal. iii. 14. Jer. xliv. 15, 16.

Q. 6. What are the sins of servants against their masters?

A. The sins of servants against their masters, are:

1. Disobedience unto their lawful and fit commands, or unwilling obedience; or eye service of them, neglecting their businsss when their backs are turned, Col. iii. 22, 23.

2. Dishonouring them, by reviling speeches to them, or reproachful speeches of them: or by any kind of rude and saucy behaviour before them.

3. Lying, or any way dissembling with them, wronging, or any way defrauding of them in their estates, Psal. ci. 7. He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.

4. Repining at their provisions without cause: impatience, anger, discontent, surliness, answering again *when reproved* for their faults, Titus ii. 9. Not answering again.

5. Receiving no instruction from them, withdrawment from them, or negligent and sleepy attendance upon family worship.

Q. 7. What are the sins of masters against their servants?

A. The sins of masters against their servants, are:

1. Requiring and commanding them to do any thing which is in itself sinful, or encouraging them by their example so to do, Isa. xxxvi. 4. It may be the Lord will hear the words of Rabshakeh, whom his master hath sent to reproach the living God.

2. Requiring their whole time for themselves, and not allowing them sufficient time for the refreshment of nature, and daily secret worship of God.

3. Proud imperious carriage towards them, and ruling over them with severity and continual chiding and threatening; discontent and dissatisfaction with all their willing endeavours to do them service, too eagerly insisting upon, and too frequent upbraiding them with their faults, Eph. vi. 9. Forbearing threatning.

4. Niggard pinching, and withholding from them their convenient food; or things needful for them, when they are sick; as also keeping back from them their due wages, James vi. 4. Behold the hire of the labourer which hath reaped down your fields, which is of you kept back by fraud, crieth.

5. Neglect of their souls, and of family worship with them, Jer. x. 25. Pour out thy fury upon the families that call not upon thy name.

Q. 8. What are the sins of people against their ministers?

A. The sins of people against their ministers, are:

1. Hatred and persecuting of them either with the hand or tongue, making slanders, or taking them up without proof, and no ways esteeming and honouring them as ministers of Christ and ambassadors sent from heaven unto them. 3 John verse. 10. I will remember his deeds which he doth, prating against us with malicious words. 2 Cor. x. 10. Luke x. 16.

2. Forbearing to hear them though an itching ear, *lightness of spirit* in hearing, and any ways grieving

of them by their unbelief, hardness of heart, unfr
ness, divisions among themselves, unstedfastnes
suitable conversation unto the gospel which thei
isters do preach among them, 2 Tim. iv. 3, 4.
iii. 5. 2 Cor. ii. 4.

3. Restraining prayer from them, denial of re
submission and obedience unto them, withholdin
maintainance from them, or any ways neglectin
duties required of the people to their ministers.

Q. 9. What are the sins of ministers against
people?

A. The sins of ministers against their people

1. Want of sincere and tender love to their
seeking more to receive earthly gain from them
to do any good unto them, 2 Cor. xii. 14. I se
yours, but you, Isa. lvi. 10, 11.

2. Negligence in their prayers and studies for
and in their preaching the word to them, 1 Tim.

3. Unwatchfulness over them, unprofitableness o
discourse amongst them, unsuitableness of thei
versation, unto their doctrine and profession, untea
that by their lives which they teach in their p

4. Corrupting the word they preach, and infi
the minds of their people with erroneous opi
2 Cor. ii. 17. We are not as many which corru
word of God.

Q. 10. What are the sins of subjects against
magistrates?

A. The sins of subjects against their magistrate

1. Rebellion against them, and any treasonable
ing their overthrow and ruin, Prov. xvii. 11.

2 Sam. xxiv. 20. And Araunah went out and bowed himself before the king.

5. Denial of their just dues, and any ways defrauding of them, Rom. xiii. 8. Owe no man any thing.

Q. 11. What are the sins of magistrates against their subjects?

A. The sins of magistrates against their subjects, are:

1. Making laws which are contrary unto the laws of God, Dan. vi. 12.

2. Oppression, tyranny, and cruelty in their government, Prov. xxviii. 15, 16.

3. Seeking their own interest, rather than the interest of the commonwealth.

4. Discountenance, and discouragement of the good and righteous: together with encouragement and preferment of the wicked and unrighteous.

6. Unsubjection to the laws of God themselves, and by their evil example encouraging others to do the like, Psalm xii. 8. The wicked walk on every side, when the vilest men are exalted.

Q. 12. What are the sins of the younger, and weaker in gifts and graces, against them which are aged and stronger.

A. The sins of the younger and weaker in gifts and graces, against them which are aged and stronger, are:

1. A proud conceitedness of wisdom and worth in themselves, beyond their elders and betters, together with despising of them in their hearts, and judging of them for making use of their own liberty, 1 Tim. iii. 6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil, Rom. xiv. 3. Let him that eateth not judge him that eateth.

2. A rude and indecent taking place of them or any way irreverent carriage towards them, Luke xiv. 8, 9.

3. A masterly spirit and stiff will, which will not yield to their wise counsel and advice for their good.

Q. 13. What are the sins of the aged and stronger in gifts and graces, against the younger and weaker?

A. The sins of the aged, and stronger in gifts and graces, against the younger and weaker, are:

1. Giving them evil example of unholiness, covetousness, *unrighteousness*, intemperance, or any wickedness.

2. Contemptuous carriage toward them, or not g ing due encouragement unto good beginners.

3. Not bearing with their weakness, and despising them, because of their infirmities, Rom. xv. 1. We then that are strong, ought to bear the infirmities the weak, and not to please ourselves, Rom. xiv. Let not him that eateth despise him that eateth not

Q. 14. What are the sins of equals one against anoth

A. The sins of equals one against another, are:

1. Hatred, envy, malice, inordinate anger towar and evil speaking, either to, or of one another, a any way injuring, defaming, and dishonouring ea other, Eph. iv. 31, 32.

2. Instead of provoking one another unto love a good works, enticing one another or yielding to o anothers enticements unto sin, Heb. x. 24. Let consider one another to provoke unto love, and go works, Prov. i. 10. My son, if sinners entice th consent thou not.

3. A private contradicting selfish spirit, which kee eth them from any cordial and diligent seeking of o another's good, unless their own private carnal intere be promoted thereby, 1 Cor. x. 10. Let no man se his own, but every man anothers wealth.

66. Q. What is the reason annexed un the fifth commandment?

A. The reason annexed unto the fifth commandme is, a promise of long life and prosperity (as far as shall serve for God's glory and their own good) to such as keep this commandment.

Q. 1. What is the promise itself, which is annex for the encouragement of those that keep this fi commandment?

A. The promise itself, which is annexed for the e couragement of them that keep this fifth comman ment is, the promise of long life, and this is the fi particular commandment with promise: Honour t father and thy mother, that thy days may be long the land which the Lord thy God giveth thee, Ep vi. 2. Honour thy father and mother, (which is t *first* commandment with promise.)

Q. 2. How is the fifth commandment the first co

mandment with promise, when there is a promise of God's shewing mercy unto thousands, annexed unto the second commandment?

A. The promise of God's shewing mercy unto thousands, annexed unto the second commandment, hath not a respect unto that commandment only but is made to those that love God, and with that, keep all his other commandments: whereas this promise of long life, particularly applied unto the keepers of this fifth commandment.

Q. 3. What is included in this promise of long life?

A. This promise of long life doth include, not only the continuance of life for a time, which may be so accompanied with miseries, that death may be more desireable; but also includeth the blessing and prosperity of life, Eph. vi. 2, 3.

Q. 4. Do all those then that honour their parents, live long, and prosper upon the earth?

1. Many that honour their parents, and are faithful in all relative duties, do now attain long life, and prosperity in the world, and that by virtue of the promise; and those that do otherwise, are many of them cut off in their youth, or in the midst of their days, and bring the curse of poverty and want upon themselves whilst they live; yet withal we may observe that temporal promises and judgments were fulfilled more in the letter, formely in the old testament times, that in the latter gospel days, wherein they are often exchanged into spiritual.

2. This promise is to be understood with this exception, so far as it may serve for God's glory, and the real good of those that keep his commandment, and often times God is glorified and they are benefited, when they are exercised with afflictions, and God sees it best to take some of them home in their youth or strength of years to himself, to hide them from the miseries that befal them that survive: and instead of long life on earth, he giveth them eternal life in heaven, Psalm cxix. 71. Isa. lvii. 1. 1 John i. 22.

67. Q. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

68. Q. What is required in the sixth commandment?

A. The sixth commandment requireth, all lawful endeavours to preserve our own life, and the life of others.

Q. 1. What doth the sixth commandment respect?

A. The sixth commandment doth respect our own and others life.

Q. 2. What doth the sixth commandment require in reference unto our own life?

A. The sixth commandment doth require, in reference unto our own life, all lawful endeavours for the preservation of it.

Q. 3. May we deny Christ and all his truths for the preservation of our life, if we should certainly lose our life for owning and acknowledging them?

A. The denial of Christ and his truths, is an unlawful means for the preservation of our life, and therefore not to be used: and the saving of our life this way, is the way to lose our life, and our souls for ever, Matth. x. 33. Matth. xv. 25, 29.

Q. 4. May we not in any case endeavour the saving of our life by a lie, as Isaac did at Gerar, when he said his wife was his sister, lest the men of that place should kill him for his wife's sake? Gen. xxvi. 7.

A. The apostle doth answer this case, Rom. iii. 8 We be slanderously reported, that we say, let us do evil that good may come; Whose damnation is just 2 Therefore the lie of Isaac for the preservation of his life was sin, and offensive to God, and no more to be approved than adultery in David, which the scripture doth record, not for imitation, but for caution.

Q. 5. May we not defend our life against an enemy that doth assault us on the sabbath day, though we intermit the duties of God's worship thereby?

A. Though sins ought never to be committed what ever good might come thereby, negative precept binding to all times; but positive precepts binding always, but not at all times, duties may be intermited at some time without sin; and God doth dispense *with his* worship on this day, when it is necessary w

should be employed otherwise in the defence of our life against a public enemy.

Q. 6. What are the lawful endeavours which we ought to use for the preservation of our life?

A. The lawful endeavours which we ought to use for the preservation of our life, are: 1. Defence of ourselves with arms and weapons against the violence of thieves and cut throats, that seek to murder us, Luke xxii. 36. He that hath no sword let him sell his garment and buy one. 2. Defence of ourselves with clothes, and in houses, against the violence of the weather, and cold, Prov. xxxi. 21. She is not afraid of the snow for her houshold; for all her houshold are clothed with scarlet. 3. The nourishing and refreshing our bodies in a sober and moderate use of meat, drink, and sleep, Eph. v. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, 1 Tim. v. 23. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities, John xi. 12. If he sleep, he shall do well. 4. The exercising of our bodies with labour, and moderate recreation, Eccl. v. 12. The sleep of the labouring man is sweet, Eccl. iv. 1, 4. To every thing there is a season, and a time to every purpose under the heavens: A time to weep, and a time to laugh; a time to mourn, and a time to dance. 5. The use of physic for the removal of sickness, and recovery of our health, Matt. ix. 12. They that are whole need not the physician, but they that are sick. 6. Patience, peaceableness, contentment, chearfulness, and the moderate exhilirating our spirit with God's gifts, especially rejoicing in the giver, and using all good means to get and keep our minds and hearts in a good temper, which doth much tend to the preservation of our health, and a good temper also in our body, Prov. xvii. 23.

Q. 7. What doth the sixth commandment require, in reference unto the life of others?

A. The sixth commandment doth require, in reference unto the life of others, all lawful endeavours to preserve other's lives.

Q. 8. *May no lie* be made use of to preserve the *life of others, especially* if they be God's people, and

their life be unjustly sought by God's enemies; as Rahab by a lie saved the lives of the Israelites in her house, for which she is recorded with commendation, and herself and her house were saved, when all the city besides were destroyed?

A. 1. No lie must be used upon this or any account, the loss of the lives of the most righteous not being so evil, as the least evil of sin. 2. Rahab was commended and spared for her faith, and because of the promise which the Israelites had made unto her, not because of her lie, which was her sin, which sin without a pardon, would have been punished in hell, Heb. xi. 31. By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace.

Q. 9. How may and ought we to endeavour the preservation of others lives?

A. 1. Such as are magistrates, judges, and have power in their hands, ought to defend the innocent when oppressed, wronged, and in danger of death, Psalm lxxxii. 3, 4. Defend the poor and fatherless: deliver the poor and needy: rid them out of the hands of the wicked, Prov. xxiv. 11, 12. 2. All ought to distribute necessaries of life according to their ability, unto such as are poor, and in want, James ii. 15, 16. 3. All ought to forbear all wrongs, and doing any injury unto any persons, and to forgive such injuries as are done unto us, returning good for evil, Philip. ii. 15. Blameless and harmless, the children of God without rebuke, Col. iii. 13. Forgiving one another if any man have a quarrel against any, Rom. xii. 21. Be not overcome of evil: but overcome evil with good.

69. Q. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth, the taking away of our own life or the life of our neighbour unjustly, and whatsoever tendeth thereunto.

Q. 1. Whom doth the sixth commandment forbid us to kill?

A. The sixth commandment forbiddeth us to kill, *either* ourselves or others.

Q. 2. How are we forbidden to kill ourselves or others?

A. We are forbidden to kill ourselves, or others, either directly, by taking away our own or others life; or indirectly, by doing any thing that tendeth thereunto.

Q. 3. Is it unlawful upon any account to kill ourselves, as when hereby we shall prevent others from putting us to death by torture and disgrace, as Cato and other heathens, who slew themselves, and Saul, who fell upon his own sword, that he might not be slain and abused by the uncircumcised Philistines?

A. 1. It is unlawful in any case to kill ourselves, Acts xvi. 27, 28. 2. Although the heathen counted it a virtue, and the part of a brave heroical spirit, in some cases, to kill themselves, yet the law of God alloweth no such things, but accounteth such persons self-murderers. 3. It was Saul's sin to die in that act of self-murder, and we ought rather to submit ourselves to any abuse, and torture of others, which is their sin, than to lay violent hands upon ourselves, and to die in a sin, which there is no time nor place for repenting of afterwards.

Q. 4. Is it possible for them that kill themselves to be saved, when there can be no repenting afterwards for this sin?

A. 1. It is possible for some to give themselves their death's wound, and yet repent before they die, and be saved, although this is very rare. 2. It is possible that some who are children of God, may in a frenzy (Satan taking the advantage to inject temptations hereunto) kill themselves, and yet through habitual faith and repentance to attain salvation.

Q. 5. Is it lawful in any case to kill others?

A. 1. It is lawful to kill others: 1. In the execution of the just sentence of the public law, especially on such who have been murderers, Num. xxxv. 20. Whoso killeth any person, the murderer shall be put to death. 2. In lawful war, Jer. xlviii. 10. Cursed is he that keepeth back his sword from blood. 3. In necessary self-defence, Exod. xxii. 2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

Q. 6. Is it lawful to fight and kill one another in a *duel?*

A. 1. It is unlawful to fight a private duel, except a man be set upon another, and he cannot avoid it, then it is lawful for a man in his own defence to fight and slay his enemy that assaulteth him. 2. It is lawful to fight a public duel, if a single enemy at the head of an army do make a challange, and it may be the means to prevent the effusion of more blood; as David did well to fight with and kill Goliah.

Q. 7. May we not be guilty of the murder of ourselves or others, any other ways than by directly taking away our own, or others life?

A. We may be guilty of the murder of ourselves or others, indirectly, by doing any thing that tendeth to take away our own or others lives. As, 1. By neglecting or withholding the lawful and necessary means for the preservation of life, such as meat, drink, sleep, clothes, physic, needful recreations, and the like: when we forbear to make use of the necessary preservatives of life ourselves, either through a pinching humour, or Satan's temptations that we have no right to them, and thereby hasten our end, we are guilty of self-murder: when we deny the necessaries of life to others in extreme want through covetousness, and want of pity, we are guilty of their murder. 2. By excess in eating, drinking, carking care, envy, immoderate sorrow, or doing any thing which may break and debilitate, or take off the vigour of our minds, and which may breed distempers in our bodies, this tendeth to self-murder, Luke xxi. 34. Take heed lest your hearts be overcharged with surfeiting and drunkenness and the cares of this life, Prov. xiv. 30. Envy is the rottenness of the bones, Prov. xvii. 22. A broken spirit drieth the bones. 3. By hatred, sinful anger, malice, bitter speeches, oppression; especially by striking, wounding, and any ways hurting the bodies of others; this tendeth to the taking away the lives of others, and is murder in God's account, 1 John iii. 15. Whosoever hateth his brother is a murderer, Mat. v. 21, 22. Gal. v. 15. If ye bite and devour one another, take heed that ye be not consumed one of another, *Prov. xii.* 18. There is that speaketh like the piercing of his sword, Prov. xxii. 7.

70. Q. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

71. Q. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own, and our neighbour's chastity, in heart, speech and behavour.

Q. 1. What doth the seventh commandment respect?

A. The seventh commandment doth respect, our own, and others chastity.

Q. 2. What doth the seventh commandment require, in reference unto our own and others chastity?

A. The seventh commandment doth require, in reference unto our own, and others chastity, the preservation thereof, in keeping of ourselves unpolluted, and doing what in us lieth to prevent the defilement of others, Thess. iv. 3, 4.

Q. 3. Wherein are we bound by this commandment to preserve our own, and our neighbour's chastity?

A. We are bound by this commandment to preserve our own and our neighbour's chastity: 1. In heart, by such love unto, and desire after, and delight in one another's company, as is pure and chaste; and that whether we be men, as to the company of women, or women, as to the company of men, 1 Pet. i. 22. See that ye love one another with a pure heart fervently. 2. In speech, by such discourse one with another, as is incorrupt, and may tend to one another's edification and sanctification, Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 3. In behaviour, by such a conversation and actions as are modest and chaste, 1 Pet. iii. 1.

Q. 5. Whereby may we preserve our chastity?

A. We may preserve our chastity: 1. By watchfulness, and that, 2. Over our hearts and spirits, to oppose uncleanness in the first desire of it, and inclinations of heart to it, and risings of it in the thoughts,

Prov. iv. 23. Keep thy heart with all diligence, M
16. Therefore take heed to your spirit. 2. Ove
sences, our eyes to turn them away from such ol
as may provoke lust, Job xxi. 1. I made a cov
with mine eyes, why then should I think upon a r
5. Our ears, to shut them against all lasciviou
course ; we must watch also against all such tou
and wanton dalliances, as may be an incentive t
chaste desires, and take heed to all light and lewd
pany ; and watch to avoid all occasions, and resist
ptations to the sin of uncleanness, Prov. v. 8. Re
thy way far from her, and come not nigh the d
her house, Gen. xxxix. 7, 8, 9. His master's wif
her eyes upon Joseph, and she said, lye with me
he refused : How can I do this great wickedness
sin against God? 2. By dilligence in our ca
wherein when our bodies and minds are busily em
ed, both may be preserved from these unclean pra
and desires, which idle persons are more prone
Prov. xxxi. 27. 29. She eateth not the bread of idle
many daughters have done virtuously but thou e
est them all, Gen xxxiv. 1, 2. And Dinah went
see the daughters of the land : and Sechem too
and lay with her, and defiled her. 3. By temper
in eating and drinking, excess in either of which
pamper the body, and excite unto lust, Jer. v. 8.
were as fed horses in the morning, every one nei
after his neighbour's wife, Prov. xxiii. 31, 33.
thou not upon the wine when it is red, when it g
the colour in the glass, &c. Thine eyes shall b
strange women. 4. By abstinence, and keeping
the body when there is need, with frequent fa

of the heart, and the crucifying of the fleshy lusts, Acts xv. 9. Purifying their hearts by faith, Gal. v. 24. And they that are Christ's have crucified theflesh v ı the affections and lusts. 7. By application of the promises of cleansing the heart, and subduing iniquity. Ezek. xxxvi. 21. Then I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness will I cleanse you, Micah vii. 16. He will subdue our iniquities, 1 Cor. xii. 1. Having therefore these promises (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 8. By the help of the spirit, Rom. viii. 13. For if ye live after the flesh, ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. 9. By frequent and fervent prayer, Psal. li. 2, 7. Wash me thoroughly from mine iniquity, and cleanse me from my sin; purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow, Psal. cxix. 37. Turn away mine eyes from beholding vanity. Mat. vi. 13. And lead us not into temptation, but deliver us from evil. 10. When no other means will prevail to quench burning desires, marriage is to be made use of, and that must be in the Lord. 1 Cor. vii. 9. But if they cannot contain, let them marry: for it is better to marry than to burn. Verse 39. If her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Q. 6. Why must we preserve our chastity?

A. We must preserve our chastity: 1. Because we are men and women and not beasts, who are under no law: it is suitable to the principles of reason, and law of God written upon the heart, as well as the express command of the word, to keep ourselves chaste and clean. 2. Because we are christians, and not heathens, who have no knowledge and fear of God, 1 Thess. v. 5. Not in the lust of concupiscence, even as the Gentiles which know not God, Eph. iv. 17, 19, This say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

3. Because we are true believers, our bodies are the members of Christ, and temples of the Holy Ghost, and not our own, and therefore ought to be kept clean and holy, 1 Cor. vi. 15, 16, 19. Know ye not, that our bodies are the members of Christ? 1 Cor. iii. 17.

72. Q. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth, all unchaste thoughts, words and actions.

Q. 1. What are the sins forbidden in the seventh commandment?

A. The sins forbidden in the seventh commandment, is all unchastity and uncleanness, Eph. v. 3. Fornication and uncleanness, let it not be once named among you.

Q. 2. Wherein is all unchastity and uncleanness forbidden?

A. All unchastity and uncleanness is forbidden: 1. In thoughts and desires of the heart, such as wanton thoughts and lustful desires, Mat. v. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, James i. 14, 15. 2. In the words and speeches, such as all obscene words, lascivious songs, and enticing speeches unto any to draw them to this sin, Eph. v. 4. Neither filthiness, nor foolish talking, Prov. vii. 18, 21. 3. In the actions and that both the acts of unchastity and uncleanness itself, and whatever actions do tend thereunto.

Q. 3. What are the acts of unchastity and uncleanness which are forbidden?

A. The acts of unchastity and uncleanness which are forbidden, are either such as are without marriage, or those that are married.

Q. 4. What are the acts of unchastity and uncleanness without marriage forbidden?

A. The acts of unchastity and uncleanness without marriage forbidden, are: 1. Self polution, and all lascivious spilling of man's own seed, Gen. xxxviii. 6. And Onan knew that the seed should not be his, and he spilled it on the ground. 2. Fornication and adultery, Gen. v. 19. Now the works of the flesh are manifest, which are these, adultery, fornication, unclean

s, lasciviousness, Lev. xviii. 20. Thou shalt not lye ually with thy neighbour's wife, to defile thyself h her. 3. Incest, Lev. xviii. 20. None of you ll approach unto any that is near of kin to him to over her nakedness: I am the Lord. 4. Rape and forcing of any unto the sin of uncleanness, Deut. i. 25. If any man find a betrothed damsel in the d and the man force her, and lye with her; the n shall die. 5. Sodomy, Lev. xviii. 22. Thou lt not lye with mankind as with woman-kind; it is mination. 6. Buggary, Lev. xviii. 23. Thou shalt lye with any beast to defile thyself therewith: it is fusion.

Q. 5. What are the acts of unchastity and uncleanss forbidden between those that are married?

A. The acts of unchastity and uncleanness forbidden ween those that are unmarried, are unseasonable immoderate use of the marriage bed, Lev. xviii. Thou shalt not approach unto a woman to unver her nakedness, as long as she is put apart for uncleanness, 1 Cor. vii. 5. Defraud ye not one ther, except it be with consent for a time, that ye y give yourselves to fasting and prayer.

Q. 6. What are these actions forbidden which do d to unchastity and uncleanness.?

A. The actions forbidden which do tend to unchasy and uncleanness, are: 1. Drunkenness, Gen. xix. And they made their father drink wine that night; d the first-born went in, and lay with her father. Gluttony and idleness, Ezek. xvi. 40, 50. Behold s was the iniquity of thy sister Sodom, pride, fulss of bread, and abundance of idleness was in her: d she committed abomination before me. 3. Wan gestures and attires, Isa. iii. 20. The daughters Zion, walked with stretched forth necks, and wanton es, walking, and mincing as they go, Prov. vii. 10. 13. ere met him a woman with the attire of an harlot: she caught him, and kissed him. 4. Frequenting ht and lewd company, reading lascivious books, belding unchaste pictures, or doing any thing which y provoke lust.

Q. 7. *Wherefore* ought all to forbear all unchastity

and uncleanness, especially the grosser acts of
cation and adultery?

A. All ought to forbear unchastity and uncle
especially the grosser acts of fornication and ad
1. Because fornication and adultery is a sin ve
fensive and dishonourable unto God, 2 Sam. vii.
And David sent messengers, and took her: an
came in unto him, and he lay with her: but the
that David had done, displeased the Lord 2. Be
fornication and adultery is very pernicious and
ful to themselves that are guilty of it: 1. It is
against their own body which defileth it, and
times wasteth and consumeth it, 1 Cor. vi. 8.
fornication. Every sin that a man doth, is witho
body; but he that committeth fornication, si
against his own body, Prov. v. 8, 11. Remov
way far from her: lest thou mourn at the last
thy flesh and thy body are consumed. 3. It is
against their soul, which doth blind the mind,
the conscience and in the issue, doth bring destr
upon the soul, Hos. iv 11. Whoredom and wine
eth away the heart; that is the understanding,
vi. 31. Whoso committeth adultery with a w
lacketh understanding, he that doth it, destroye
own soul. 4. It woundeth and blotteth the r
Prov. vi. 32, 34. Whoso committeth adultery, a v
and dishonour shall he get, and his reproach sha
be wiped away. 5. It wasteth the estate and subst
Prov. v. 10. Lest strangers be filled with thy w
and thy labours, be in the house of a stranger,
vi. 26. For by the means of a whorish woman,
is brought to a piece of bread. It bringeth many
an untimely end, Prov. ii. 26. The adultress will
for the precious life, Prov. vi. 26. She hath cast
many wounded; yea, many strong men have beer
by her. 6. Because fornication and adultery is inj
to others: the party with whom uncleanness is
mitted, is involved in the same guilt: and if the
be married, it is an injury to the other married rel

73. Q. What is the eighth commandm

A. The eighth commandment is, Thou shalt not

1. Q. What is required in the eighth ımandment?

The eighth commandment requireth, the lawful uring and furthering the wealth and outward e of ourselves and others.

1. What doth the eighth commandment respect?

The eighth commandment doth respect the th and outward estate of ourselves and others.

2. What doth the eighth commandment require, ference unto our own or others wealth, and out- estate.

The eighth commandment doth require, in re- ce unto our own and others wealth, and outward e, the procuring and preservation thereof.

3. May we use any means for the procuring and erving of our own, and others wealth and outward e?

We must use none but lawful means for the pro- ıg or preserving of our own, or others wealth and ard estate.

4. How may and ought we to endeavour the urement and preservation of our own wealth, and ard estate?

We may and ought to endeavour the procure- t and preservation of our own wealth, and out- l estate: 1. By making choice of a lawful and fit ng for us, and therein to abide with God, Gen. 5. And the Lord God took the man and put him the garden of Eden, to dress it, and to keep Gen. iv. 2. And Abel was a keeper of sheep, but was a tiller of the ground, 1 Cor. viii. 20, 24. every man abide in the same calling wherein was called: Brethren, let every man wherein he illed, therein abide with God. 2. By a moderate in our callings, to provide such things of this d's good things for ourselves, as are honest and nt and useful for us, Pro. xxxi. 16. She considera field, and buyeth it: with the fruit of her hands planteth a vineyard, Rom. xii. 17. Provide things est *in the sight of* all men. 3. By prudence and dis- on *in the managing* of the affairs of our callings

unto the best advantage, Psal. cxii. 5. A good man sheweth favour and lendeth; he will guide his affairs with discretion. Prov. ii. 11. Discretion shall preserve thee, and understanding shall keep thee. 4. By frugality, in sparing unnecessary expences, wasting nothing, and denying ourselves the extavagant and costly craving of our carnal desires and appetites, Prov. xx. 20. There is a treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. John vi. 12. When they are filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost, Tit. ii. 12. Teaching us that denying ungodliness and worldly lusts, we should live soberly, &c. 4. By diligence and laboriousness in our callings, Prov. x. 4. The hand of the diligent maketh rich. Prov. xiii. 12. Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase. Eph. ii. 28. Let him that stole, steal, no more; but rather let him labour, working with his hands the things which is good, that he may have to him that needeth. 6. By seeking unto the Lord for his blessing upon endeavours, and dependance upon him in the use of means, for temporal provision, Prov. x. 21. The blessing of the Lord it maketh rich; and he addeth no sorrow with it, Philip iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. 1 Pet. v. 7. Casting all your care upon him, for he careth for you. 7. By a cheerful use of the good things which God giveth us ourselves, so far as we have need, and ready distribution unto the necessities of others, Prov. xi. 24, 25. There is that scattereth, and yet increaseth. And there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered himself. 8. By seeking our due, in a moderate endeavour to recover that which doth of right belong unto us, when wrongfully sought or detained from us.

Q. 5. Is it lawful in the sight of God to make use of the laws of men, to recover or defend that which is *our own*, when it is said by our Saviour, Mat. v. 40. *If any man* will sue thee at the law, and take away thy

let him have thy cloak also; and by the Apostle, r. vi. 7. Now therefore, there is utterly a fault ng you, because ye go to law one with another; do ye not rather take wrong? why do ye not rather r yourselves to be defrauded?

. 1. Neither of these places of scripture do abso- y forbid the making use of the law, at all, or at time for the defence or recovery of our right. 2. t of our Saviour doth forbid contention, and rather to uphold it, to part with some of our right, such as t, or cloak, or any such smaller goods, which with- much prejudice we might spare: but it doth not e follow, if another should wrong us in a greater er, and seek to undo us that we ought to let him all which we have in the world, without seeking right by the laws under which we live: for if this so, all sincere Christians would quickly be rob- nd spoiled by the wicked among whom they live ll their livelihood. 3. That of the apostle, doth d Christians going to law one with another, before heathen and infidel magistrates, which was a scan- o the Christian religion which they did profess: and illeth them, they ought rather to make up their dif- ices about wrong and right amongst themselves, to suffer wrong rather than to do any unto the pre- e of the gospel: but this doth not prohibit Chris- in a Christian commonwealth, to defend and re- r their own by law: yet so much is forbidden in e places, namely, the contending at law about ll matters, especially in case of scandal; and the g of the law at all if there be no necessity. 4. That lawful in the sight of God, to make use of the laws ien for defence or recovery of our right, is evident God's appointment of a magistrate to execute e laws, who would be of no use, might we not have benefit of the laws, and because those laws are suit- to the judicial laws of God's own appointment, h the children of Israel might make use of for the ice and recovery of their right, and by the same on Christians may do so too.

6. How *ought* we to endeavour the procurement and *erance of the* wealth and outward estate of others?

We *ought* to endeavour the procurement and

unto the best advantage, Psal. cxi
sheweth favour and lendeth; he
with discretion. Prov. ii. 11.
thee, and understanding sha
gality, in sparing unneces
ing, and denying ourse
craving of our carnal
20. There is a tr
dwelling of the
John vi. 12.
disciples, C
nothing
ungod
&c.
Pr
y
unto such as are poor and in w
according to our ability, and th
lending and giving freely unto the
and help, especially if they be
of faith, Lev. xxv. 35. If thy brot
poor, and fallen in decay with thee, the
relieve him; Gal. vi. 10. Rom. xii. 3.
James vii. 15, 16. 1 John iii. 17.

Q. 8. What is our duty towards all in referen
to their wealth and outward estate?

A. Our duty towards all in reference unto
wealth and outward estate, is kindness and justic

Q. 9. Wherein should our kindness shew i
reference unto the wealth and outward estate of c

A. Our kindness in reference unto the wealt
outward estate of others, should shew itself
readiness unto any offices of love, which may p
and further it, Gal. vi. 10. Let us do good to al
Rom. xvi. 1, 2

Q. 10. What is the rule of justice to be obse
reference unto the wealth and outward estate of

A. The rule of justice to be observed in ref
unto the wealth and outward estates of others, i
unto others as it is fit, and as we would that
should do unto us, Mat. vi. 12. Therefore all
whatsoever ye would that men should do unto
ye even so unto them? for this is the law a
prophets.

Q. 11. Wherein must we shew our justice
dealings with others?

A. We must shew our justice in our dealing
others: 1. In our truth and sincerity in all o
cerns with others, Psal. xv. 2. He that walk
rightly, and worketh righteousness, and spea

truth in his heart, 2 Cor. i. 12. For our rejoicing is this, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world. 2. In our faithfulness to fulfil all our lawful covenants and promises, and to discharge whatever trust is committed unto us, Psal. xv. 4. He that sweareth to his own hurt, and changeth not, 1 Cor. iv. 2. It is required in stewards, that a man be found faithful 3. In our buying and selling, giving a just price for those things that we buy, and taking a reasonable rate for such things as we sell, Lev. xxv. 14. If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. 4. In paying every one his due, Rom. xiii. 7, 8. Render therefore unto all their dues, tribute to whom tribute is due, custom to whom custom: Owe no man any thing, but to love one another, Prov. iii. 27, 28. Withhold no good from them to whom it is due, when it is in the power of thine hand to do it: Say not unto thy neighbour go and come again, and to-morrow I will give, when thou hast it by thee. 3. In restoring the pledge which is left with us, or goods of others which are found by us, or any thing that is ill gotten by stealth or fraud, Rev. vi. 4. He shall restore that which he took violently away, or the thing which he had deceitfully gotten, or that which was delivered unto him to keep, or the lost thing which he found, Ezek. xviii. 16. Hath not oppressed any, but hath restored to the debtor his pledge, &c. Luke xix. 8. If I have taken away any thing from any man by false accusation, I restore him fourfold.

75. Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth, whatsoever doth, or may unjustly hinder our own, or our neighbour's wealth, and outward estate.

Q. 1. What doth the eighth commandment forbid as an hinderence of our own wealth, and outward estate?

A. The eighth commandment forbiddeth, as an hinderance of our own wealth, and outward estate, 1. Prodigality and lavish spending our own substance

in gluttony, drunkenness, lewd company, ga and the like, Luke xv. 33. And not many days the younger son gathered all together, and to journey into a far country, and there wasted hi stance with riotous living, Prov. xxiii. 21. The d ard and the glutton shall come to poverty, Prov 17. He that loveth pleasure, shall be a poor He that loveth wine and oil, shall not be rich, xxviii. 19. He that followeth after vain persons have poverty enough. 2. Imprudence in vent out all upon great uncertainties, rash engag suretiship, or any ways indiscreet management callings to our detriment, Prov. xxviii. 22. H hasteth to be rich hath an evil eye, and consid not, that poverty shall come upon him, Prov. 26, 27. Be not thou one of them that strike h or one of them that be sureties for debts: if thou nothing to pay, why should he take away thy bed under thee? 3. Idleness and slothful neglect of th ties of our particular callings, Prov. xxiii. 21. Di ness shall clothe a man with rags, Prov. xxvi. 30, 3

Q. 2. What doth the eighth commandment in the excess, in reference unto our own wealt outward estate?

A. The eighth commandment forbiddeth in th cess, in reference unto our own wealth and ou estate. 1. Covetousness, in getting an estate carking cares, inordinate desires to be rich, or immoderate labour, so as to waste the body, a exclude time for religious duties, Heb. xiii. 5. your conversation be without covetousness, a content with such things as ye have, 1 Cor. vi I would have you without carefulness, Luke xx 1 Tim. vi. 9, 10. Eccles. iv. 8. 2. Covetousne keeping what we have gotten of the good thir the world, without a heart to make use of them, vi. 9, 12. 3. Unlawful contracts, such as simo the sale of holy things, the gifts of the Holy G pardons of sins, dispensations unto it, church-li and the charge of souls, Acts viii. 20. Thy m perish with thee, because thou hast thought tha gift of God may be purchased with money. 4. Br

in the sale of public justice, Exod. xxiii. 8. And thou shalt take no gift: For the gift blindeth the wise, and perverteth the words of the righteous, Isa. i. 23. Thy princes are rebellious, and companions of thieves, every one loveth gifts and followeth after rewards: They judge not the fatherless, neither doth the cause of the widow come unto them. 3. Unlawful arts, fortune-telling, figure-casting, and use of any unwarrantable ways for the getting of money, Isa. xlvii. 18, 19. Thou hast trusted in thy wickedness: Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee, Acts xix. 9. Many also of them which used curious arts, brought their books together, and burned them before all men, ver. 24. A certain man named Demetrius, a silver-smith, which made silver-shrines for Diana, brought no small gain unto the craftsmen.

Q. 3. What doth the eighth commandment forbid in reference unto others which are in want?

A. The eighth commandment forbiddeth in reference unto others which are in want, a withholding relief from them, and stopping the ears against their cry, Prov. xxi. 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Deut. xv. 7. If there be among you a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thine hand from thy poor brother.

Q. 4. What doth the eighth commandment forbid in reference unto all men?

A. The eighth commandment forbiddeth in reference unto all men, any kind of injustice and unrighteousness, in any of our dealings with them: Such as, 1. Defrauding others in our buying, when we discommend that which we know to be good, or take the advantage of others ignorance of the worth of their commodities, or their necessity of selling them, so as to give a greater under rate for them, Prov. xx. 14. It is nought, it is nought (saith the buyer) but when he is gone his way, then he boasteth, Lev. xxv. 14. If thou buyest ought of thy neighbour, ye shall not oppress. 2. Defrauding others in selling when we praise that which we sell, and against our conscience

and unfaithfulness in our promises, in regard of any thing committed to our trust, John xii. 6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 4. Rigorous requiring what is owed to us without compassion or forbearance, Mat. xviii. 28, 29, 30. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison till he should pay the debt. 5. Cruel keeping the pledge, when it is the means of our neighbour's living, Exod. xxii. 26, 27. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that is his covering only, it is his raiment for his skin: Wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. 6. All withholding that which is due, especially the wages and hire of servants and labourers, Psal. xxxvii. 21. The wicked borroweth, and payeth not again, Lev. xix. 13. The wages of him that is hired, shall not abide with thee all night until the morning. 7. Removing ancient land-marks, or any other way seeking to defraud others, of the just title which they have to their estates, Prov. xxii. 28. Remove not the ancient land-mark, which thy fathers have set. 8. Exhortation, and all oppression, especially of the poor, and afflicted, Prov. xxii. 22, 23. Rob not the poor, because he is poor: neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of them that spoil them. Amos viii. 4, 5, 6, 7. Hear this, O ye that swallow up the needy even to make the poor of the land to fail, falsifying the balances by deceit, to buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat: The Lord hath sworn by the excellency of Jacob. Surely I will never forget any of their works. 9. Usury, and taking increase merely for loan, Exod. xxii. 25. If thou lend money *to any of my* people that is poor by thee, thou shalt

not be to him as an usurer, neither shalt thou lay upon him usury, Ezek. xvii. 8. He that hath not given forth upon usury, neither hath taken any increase.

Q. 11. Why should we forbear all manner of theft and endeavours to enrich ourselves by the wronging of others?

A. We ought to forbear all manner of theft, and endeavours to enrich ourselves by the wronging of others, because it is the express prohibition of God written in the word, and most agreeable to the law of nature written upon the heart; as also, because that riches got by theft and wrong, are accompanied with God's curse; and if not here, be sure God's vengeance will overtake such persons as are guilty of theft and unrighteousness in the other world, Zech. v. 3, 4. This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off on this side. And it shall enter into the house of the thief, and shall consume it with the timber thereof, and the stones thereof, Jer. xvii. 11. James v. 1, 3.

Q. 12. How may we be kept from the sins forbidden in the eighth commandment?

A. We may be kept from the sins forbidden in the eighth commandment, by mortified affections to the world, through Christ's death and Spirit, by raised affections to the things above, by a loving of justice, by prayer, by faith in God's promises, and special providences, in making all needful provision, without this sin, for ourselves.

76. Q. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bare false witness against thy neighbour.

77. Q. What is required in the ninth commandment?

A. The ninth commandment requireth, the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness bearing.

Q. 1. Wherein doth this ninth commandment differ from the sixth, seventh and eigh h commandments?

A. 1. This ninth commandment doth differ from

the sixth, seventh and eighth commandments, in that the sixth commandment doth respect our own and our neighbour's life; the seventh commandment doth respect our own and our neighbour's chastity; the eighth commandment doth respect our own and our neighbour's wealth and outward estate; but this ninth commandment doth respect our own and our neighbour's good name.

Q. 2. What is more generally required in the ninth commandment?

A. The ninth commandment doth more generally require, the maintaining and promoting truth between man and man.

Q. 3. How ought we to maintain and promote truth between man and man?

A. We ought to maintain and promote truth between man and man, by speaking the very truth to one another, and that from the heart, Zech. viii. 16. These are the things that ye shall do, speak ye every man the truth to his neighbour: Execute the judgment of truth and peace in your gates, Eph. iv. 25. Wherefore putting away lying speak every man truth with his neighbour: for we are members one of another, Psal. li. 1, 2. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? he who walketh uprightly, and worketh righteousness, and speaking the truth in his heart.

Q. 4. What doth the ninth commandment more particularly require, in reference unto our own and others good name?

A. The ninth commandment doth more particularly require, in reference unto our own and others good name, the maintaining and promoting thereof, especially in witness-bearing.

Q. 5. How ought we to maintain and promote our own good name?

A. We ought to maintain and promote our own good name by deserving it, and by defending it.

Q. 6. How may we deserve a good name?

A. Although we can deserve nothing in the sight of God, yet we may deserve a good name in the sight of *men by* being good, and by doing good.

Q. 7. What is that which we may be, and do, that we may deserve a good name amongst men?

A. That we may deserve a good name amongst men, we must be holy, and humble, and harmless, and wise, and loving, and patient, and meek, and just, and righteous, and sober, and chaste, and true, and honest, and every way gracious, and virtuous, as to our inward dispositions and affections: our conversations also, and actions, must be correspondent, doing always these things which be praise worthy, and of good report, 1 Pet. iii. 15, 16. Sanctify the Lord God in your hearts. Having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Philip. ii. 15. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, amongst whom ye shine as lights in the world, Eccl. viii. 1. A man's wisdom maketh his face to shine, Col. iii. 2. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long suffering, Philip. ix. 8, 9.

Q. 8. How may we defend our good name?

A. We may defend our good name: 1. By clearing ourselves from the false aspersions, and vindicating our innocency against the false accusations of our adversaries, Acts xxiv. 10, 11, 12, 13. I do the more cheerfully answer for myself: that thou mayest understand that there are yet but twelve days since I went up to Jerusalem: And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me. 2. By speaking sometimes in commendation of ourselves when there is need only, and that very sparingly, modestly, humbly and willingly, always abasing ourselves, and giving God all the glory for any thing in ourselves which is praise-worthy, 2 Cor. xii. 11. I am become a fool in glorying ye have compelled me; for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I *be nothing*. 1 Cor. xii. 11. By the grace of God I am

what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

Q. 9. Who ought especially to maintain and promote their good name?

A. All ought to maintain and promote their good name, especially all believers and professors of religion; chiefly magistrates and such, unto whom a public trust is committed; and ministers, unto whom is committed the charge of souls, Titus ii. 7, 8, 9, 10.

Q. 10. Why ought all to maintain and promote their own good name?

A. All ought to maintain and promote their own good name: 1. Because it is for the glory of God, which is the duty of all principally to aim at, and to design their own honour in subordination thereunto, Matth. v. 16. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven, 1 Pet. ii. 12. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers they may by your good works which they shal behold, glorify God in the day of visitation. 2. Because a good name is precious, and rendereth men more useful one to another, causing mutual love unto and cofidence in one another, whereby their mutual concernments and advantages both civil and spiritual are exceedingly promoted, Eccl. vii. 1. A good name is better than precious ointment. Prov. xxii. 1. A good name is rather to be chosen than great riches and loving favour rather than silver and gold.

Q. 11. What doth the ninth commandment require of us in reference unto the good name of our neighbour?

A. The ninth commandment requireth of us in reference unto the good name of our neighbour, the maintaining and promoting thereof as our own, and that both in regard of ourselves, and regard of others.

Q. 12. How ought we to maintain and promote our neighbour's good name, in regard of ourselves?

A. We ought to maintain and promote our neighbour's good name, in regard of ourselves: 1. By looking unto and having a due esteem of the worth of

good things which are in them, Phil. ii. 4. Look every man on his own things, but every man also the things of others, 1 Thess. xiii. 5. Esteem m very highly in love for their works sake. 2. By ıg, and loving, and desiring, and giving thanks to l for their good name and fame, Rom. i. 8. I thank God through Jesus Christ for you all, that your ı is spoken of throughout the whole world. 3. By ady receiving a good report concerning them, and icing therein, 3 John ver. 3. I rejoiced greatly n the brethren came and testified of the truth that ı thee, even as thou walkest in the truth, 1 Cor. 6. Rejoice not in iniquity, but rejoice in the h. 4. By deafening the ear against and discoun- ng tale-bearers, back biters, slanderers, who speak of their neighbours. Psal. xv. 3. That taketh up a reproach against his neighbour, Prov. xxv 23. north wind driveth away rain: so doth an angry ıtenance a backbiting tongue. 5. By grieving at r faults, which expose them unto disgrace, with res and endeavours to promote their amendment, the recovery of their reputation, 2 Cor. ii. 4. For of much affliction and anguish of heart, I wrote ı you with many tears, not that you should be ved, but that you might know the love which I : more abundantly unto you.

. 13. How ought we to maintain and promote our hbour's good name, in reference unto others?

. We ought to maintain and promote our neigh- 's good name, in reference unto others: 1. By ıg that honour unto them which is their due, king well of them behind their backs, freely ac- vledging their gifts and graces and good things, preserving them in honour before ourselves, 1 Pet. 7. Honour all men. Love the brotherhood. Fear . Honour the king. 3 John ver. 12. Demetrius a good report of all men, and of the truth itself: and we also bear record, and ye know that our rd is true, 1 Cor. i. 4, 5, 7. Rom. xii. 10. Be ly affectionate one to another with brotherly love, onour preferring one another, Phil. ii. 3. Let

nothing be done through strife, or vain glory, but in lowliness of mind let each esteem other better than themselves. 2. By defending their reputation and good name, and endeavours to prevent or stop any evil or false report concerning them, and so vindicate them so far as we can; especially when we are called before a magistrate to bear witness of their innocency, so far as it consisteth with truth. 1 Sam. xiv. 22. Then Abimelech answered the king, and said, And who is so faithful among all thy servants, as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house? 3. By concealing and covering their faults and infirmities, (when we may) with unwillingness to expose them unto disgrace: and in the spirit of meekness endeavouring to restore them when they are overtaken and fallen into sin, 1 Pet. iv. 3. Charity shall cover the multitude of sins, Mat. i. 19. Joseph being a just man, and not willing to make her a public example, was minded to put her away privily, Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. 4. By reproving them before others, only where there is need, and that with a respect unto their condition, and remembrance of what is praise-worthy in them, Mat. xviii. 15, 16. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: but if he will not hear thee, then take with thee one or two more. &c. Rev. ii. 24. I know thy works and thy labour and thy patience, &c. Nevertheless, I have somewhat against thee, &c.

78. Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth, whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

Q. 1. What is more generally forbidden in the *ninth* commandment?

A. *In* the ninth commandment is more generally *forbidden*, two things, 1. Whatsoever is prejudicial to

h. 2. Whatsoever is injurious to our own, or our hbour's good name.

. 2. What is forbidden in the ninth command- t as prejudicial unto truth?

. The ninth commandment forbiddeth as preju- il unto truth, all falshood and lying whatsoever, ther it be lies to make mischief or false accusa- s of others; or lies to make gain, as falsifying of word, and over-reaching our neighbour for advan- : to ourselves: or lies to make wonder, as in the nting of strange or false news or lies to make t, as in lying jests; or lies to make excuse, as in es for the covering of our own, or others faults, iii. 9. Lye not one to another, seeing that ye have off the old man with his deeds. Rev. xxi. 3. All shall have their part in the lake that burneth with and brimstone.

. 3. What doth the ninth commandment forbid, injurious unto our own good name?

. The ninth commandment forbiddeth; as injuri- unto our own good name: 1. The doing any thing :h is justly of evil report, and may pejudice our tation among men; such as committing adultery, t, fraud, and any kind of baseness and wickedness; :h is not only dishonourable unto God, but dishon- ble unto ourselves, Prov. vi. 32 33. Whoso commit- adultery with a woman, lacketh understanding: a id and dishonour shall he get, and his reproach shall e wiped away. 1 Sam. ii. 24, 30. Nay, my son for it good report that I hear: Now the Lord saith, Be it rom me, for them that honour me, I will honour: they that despise me shall be lightly esteemed. 2. oasting and vain glory, and that whether we boast of se gift, or those gifts which we really have, whereby ealy debase & render ourselves contemptible in the of God, and of the more judicious Christians. 1 xiii. 4. 5. Charity vaunteth not itself, is not puffed ehaveth not itself unseemingly, Prov. xxv. 14. oso boasteth himself of a false gift, is like clouds wind without rain, Matth. xxiii. 12. Whosoever l exalt himself, shall be abased: and he that shall ible himself, shall be exalted. 3. Bearing false

witness against ourselves, in accusing ourselves of that wherein we are not guilty, and by denying the gifts and graces which God hath given us, endeavouring to lessen our esteem, that thereby we might be numbred amongst those from whom we are through grace redeemed, Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility. 4. Unnecessary and impudent discovery of our real infirmities, unto the scorn of the wicked and ungodly.

Q. 4. What doth the ninth commandment forbid, as injurious unto the good name of our neighbours?

A. The ninth commandment doth forbid, as injurious unto the good name of our neighbours: 1. Perjury or false swearing, and false accusations, or any ways bearing false witness ourselves, or suborning others to bear false witness against our neighbour, Zech. viii. 17. 2 Tim. iii. 1, 2, 3. Psal. xxxv. 11. Prov. xix. 5. Acts vi. 12, 13. 2 Judging, evil speaking, and rash censuring of our neighbours, for doubtful or small matters especially when we are guilty of the same, or of greater faults ourselves, Acts xxviii. 4. Mat. vii. 1, 3. Rom. ii. 2. James iv. 11. 3. Scoffing, deriding, reviling and reproachful speeches unto the face of our neighbours, and all backbiting of them, which may wound or detract from their due reputation. Psal. l. 19, 20. Psal. xv. 1. 3. Lev. xix. 16. 1 Tim. v. 13. 2 Cor. xii. 20. 4. Railing or taking up an evil report against our neighbours, without great proof. Exod. xxx. 1. Thou shalt not raise a false report, Psal. xv. 3. Nor taketh up a reproach against his neighbour. Prov. xxvii. 12. If a ruler hearken to lies, all his servants are wicked.

79. Q. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, Thou shalt not covet thy neighbur's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

80. Q. What is required in the tenth commandment?

A. The tenth commandment requireth, full content-

ment with our own condition, with a right and charitable frame of spirit, towards our neighbour and all that is his.

Q. 1. What doth the tenth commandment require, in reference unto ourselves?

A. The tenth commandment doth require, in reference unto ourselves, full contentment with our own condition, Heb. xiii. 5. Let your conversation be without covetousness, and be content with such things as ye have?

Q. 2. Wherein doth contentment with our own condition consist?

A. Contentment with our own condition doth consist in our free acquiescence and complacency with God's disposal of us, whereby we like our present condition, as best and most fit for us.

Q. 3. How may we attain to contentment in a prosperious condition, when we abound in wealth and the good things of this life?

A. We may attain to contentment in a prosperous condition, when we abound in wealth, and the good things of this life; 1. By not setting our hearts too much upon, nor expecting too much from any of these things. Psal. lxii. 10. If riches increase, set not your heart upon them, Luke xii. 5. 2. By placing our chief happiness in God, and things above; and chiefly, seeking to enjoy God in the good things which we have, Psal. xvi. 5, 6. The Lord is the portion of mine inheritance, and of my cup: Thou maintainest my lot, the lines are fallen unto me in pleasant places, yea, I have a goodly heritage. 3. By readiness to distribute to the necessity of others, which is accompanied with God's love and blessing, who giveth the greatest comforts in these things unto such, 1 Cor. ix. 7, 8. By prayer, and seeking to God through Christ, for this grace of contentment; without which, the more we have in the world, the more our desires after increase will be enlaged, and the less we shall be satisfied.

Q. 4. How may we attain contentment in a low, necessitious and afflicted condition.

A. We may attain contentment in a low, necessitous

and afflicted condition: 1. By attaining true godliness, unto which alone true contentment is annexed, 1 Tim. vi. 6. Godliness with contentment is great gain. 2. By being fully persuaded of, and seriously and understandingly eyeing the wise and good hand of God's providence, in his disposal of us, and bringing any affliction upon us, Job i. 21. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. Psal. xxix. 9. I was dumb I opened not my mouth; because thou didst it, Psal. cxix. 75. I know, O Lord, that thy judgments are right; and that thou in faithfulness hast afflicted me. 3. By getting an interest, and trusting in God's promise, to cause all things, even the worst thing that can befal us, to work together for our good, Rom. viii. 2. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 4. By humility, and a deep sense of our undeservings, and ill deservings at God's hand for our sins, Gen. xxxiii. 10. I am not worthy of the least of all thy mercies, and the truth which thou hast shewed unto thy servant, Dan. ix. 8. 5. By looking unto others better than themselves, who have been lower in the world, and more afflicted than we have been; our Saviour had no where to lay his head: and those of whom the world was not worthy, had no certain dwelling place in the world, and many of them destitute, afflicted and tormented. 6. By labouring so much the more to abound in spiritual riches the less we have of temporal; and if we have no earthly inheritance, to secure our right unto, and living by faith upon our heavenly inheritance, hereby the poorest, sometimes become the richest, and those that have most outward trouble, have most inward joy, James ii. 5. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? 1 Thess. i. 6. Having received the word in much affliction and with joy in the holy Ghost. 7. By considering how we brought nothing in the world, and that we can carry nothing with us out of it, Job i. 21. *Naked came I* out of my mother's womb, and naked shall *I return thither*. 4 Tim. vi. 7, 8. For we brought

nothing into this world, and it is certain we can carry nothing out. And having food and raiment. let us therewith be content. 1. By going to Christ. to teach us the lesson of universal contentment, and fetching strength from him to exercise this grace in every condition, Philip. iv. 11, 12, 13.

Q. 5. What doth the tenth commandment require in reference unto our neighbour?

A. The tenth commandment doth require in reference unto our neighbour, a right and charitable frame of spirit towards him and all that is his.

Q. 6. Wherein doth this right and charitable frame of spirit towards our neighbour, and all that is his, consist?

A. This right and charitable frame of spirit towards our neighbour and all that is his. doth consist, 1. In our affections of love, desire, and delight towards and in our neighbour, and his welfare: together with grief and sorrow with, and for our neighbour's evil and sufferings, Rom. xii. 15. Be kindly affectioned one to another, with brotherly love, rejoice with them that do rejoice, and weep with them that weep, Heb. xiii. 3. Remember those that are in bonds as bound with them, and them which suffer adversity, as being yourselves also ia the body. 2. In a ready disposition, and habitual inclination unto these affections towards our neighbour.

Q. 7. How may we attain such affections and dispositions towards our neighbour?

A. We may attain such affections and dispositions towards our neighbour. 1. By getting the law of God written upon our heart. whereby we are wrought into a love of the law, and to an inclination to do it, Heb. viii. 10. I will put my laws into their mind and write them in their hearts. 2. By getting our affections set chiefly upon God, which will incline unto any right affections one towards another. 1 John v. 1. Every one that loveth him that begat, loveth him also that is begotten of him. 3. By faith in Jesus Christ, which worketh the heart both to a true love to God, and one towards another, Gal. vi. 6. But faith which worketh *by love.* *3. By* looking unto, and following the exam-

ple of Jesus Christ, Eph. v. 2. And walk in lc Christ hath loved us, and hath given himself fo

81. Q. What is forbidden in the commandment?

A. The tenth commandment forbiddeth, all c tentment with our own estate, envying or griev the good of our neighbour, and all inordinate n and affections to any thing that is his.

Q. 1. What are the sins forbidden in the commandment?

A. The sins forbidden in the tenth comman are: 1. All discontentment with our own est All envying at the good of our neighbour. 3. ordinate motions and affections towards any thir is his.

Q. 2. Wherein doth discontentment with ou estate shew itself?

A. Discontentment with our own estate doth itself, in our not liking, or not being well please our present condition, in our murmuring and rep in our vexing and fretting, in our quarrelling complaining of our condition, and taking no r quiet therein, 1 Kings xxi. 3, 5. Esth. v. 1 1 Cor. x. 10.

Q. 3. Whence doth discontentment with our estate arise?

A. Discontentment with our own estate doth 1. From our not believing, or not trusting th vidence of God who orders every particular ci stance of our estate and condition, and hath pro to order it for the best, Matth. x. 29, 30, 31. 2. pride, and overvaluing of ourselves, as if we had desert of our own, and such high thoughts, as if it fit that such unworthy psrsons as we are, should a better condition than that wherein God hath p us. 3. From a carnal heart filled with inordinat love; which if God's providence doth not gratify full provisions for the flesh, it doth vex and griev is disquieted. 4. From inordinate affections unt *expectations* of, and from these outward things, *caused* inordinate grief and trouble in the loss of

hings, and great discontent in the disappointment of what we expected of them, and from them.

Q. 4. How may we be cured of discontentment with our own estate?

A. We may be cured of discontentment with our own estate, by mourning for it, and application of ourselves unto the Lord Jesus Christ, for pardon and healing: and by the diligent use of the means before directed, for the attainment of the grace of true contentment.

Q. 5. What is the second sin forbidden in the tenth commandment?

A. The second sin forbidden in the tenth commandment, is envy, Gal. v. 26. Let us not be desirious of vain glory, provoking one another, envying one another.

Q. 6. What is envy?

A. Envy is grief at another's good, when the parts and gifts of the mind, or strength and beauty of the body, or the wealth and outward prosperity, or the esteem and honour, or any good thing which another hath more than ourselves is a grief and trouble unto us, Psalm cxii. 9, 10. Neh. ii. 10.

Q. 8. Why ought we to forbear the envying one another?

A. We ought to forbear envying one another: 1. Because this sin is very offensive unto God, reflecting great dishonour upon his goodness, Mat. xx. 15. Is thine eye evil, because I am good? 2. Because this sin is promoted by, and makes us like the devil, that envious spirit, John viii. 48. Ye are of your father the devil, and the lusts of your father ye will do. 3. Because this sin of envy is heart-murder, and the spring of much strife and contention, and of much evil and mischief, which we shall be ready to do unto those whom we envy, James iii. 16. Where envy and strife is, there is confusion and every evil work. Because this sin of envy is very injurious unto ourselves: 1. To our bodies, it causeth a wasting and decay, and is the foundation of many distempers, and diseases, where it doth prevail, Prov. xiv. 14, 30. Envy is the rottenness of the bones. 2. To our souls, it puts our souls out of frame, and unfits us for the duties of God's worship

1 Pet. ii. 1, 2, 3. To both body and soul, being su as without repentance, and the mortification of destroy both body and soul in hell.

Q. 8. How may we be delivered from the sin c

A. We may be delivered from the sins of en

1. By conviction of its evil, and hearty grief f By application of the blood of Christ through fa the cleansing of our hearts from it. 2 John i. ' blood of Christ cleanseth from all sin. 3. By love and charity towards our neighbour, 1 Cor. Charity sufereth long, and is kind: charity not. 4. By the indwelling of the spirit through alone this sin can be mortified and subdued, Ror If ye through the spirit do mortify the deeds body, ye shall live.

Q. 9. What is the third sin which the tenth mandment doth forbid?

A. The third sin which the tenth comman doth forbid, is all inordinate motions and affecti wards any thing that is our neighbour's. Col. iii

Q. 10. What special inordinate motion anc tion is forbidden in this commandment?

A. The special inordinate motion and af which is forbidden in this commandment, is cc that which is our neighbour's either his house. c or man servant, or maid servant, or ox, or ass, thing that is his.

Q. 11. Why ought we not to covet any thing our neighbour's?

A. We ought not to covet any thing that neighbour's: 1. Because God hath directly for it. 2. Because it is both uncharitableness and ice towards our neighbour, to covet any thing t his. 3. Because we lose the comfort of that w our own, by coveting and inordinately desirin which is another's.

Q. 12. Doth this tenth commandment forbi the actual coveting that which is another's?

A. The tenth commandment doth not only the actual coveting that which is another's. bu habitual inclinations hereunto, and all those inor *motions* of the spirit this way, which do prece

consent of the will, which is a part of original sin, with which human nature is universally polluted and depraved.

82. Q. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God: but doth daily break them in thought, word and deed.

Q. 1. What is it perfectly to keep the commandments of God?

A. To keep perfectly the commandments of God is to keep all the commandments of God, and at all times, without the least breach of them in regard of disposition, inclination, thought, affection, word and conversation.

Q. 2. Was ever any man able perfectly to keep the commandments of God?

A. Before the fall, the first Adam was able perfectly to keep God's commandments, he having power given unto him in his first creation, to fulfil the condition of the first covenant of works, which required perfect obedience; but since the fall, no mere man is able to do this.

Q. 3. Was not our Lord Jesus Christ able perfectly to keep the commandments of God?

A. The Lord Jesus Christ was both able, and also did perfectly keep the commandments of God: but he was not a mere man, being both God and man in one person. Heb. iv. 15. He was in all points tempted like as we are, yet without sin, Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Q. 4. Shall ever any mere man be able perfectly to keep God's commandments?

A. The saints, who are mere men, tho' not in this life, yet hereafter in heaven they shall be made perfect themselves, and be enabled perfectly to obey God in whatsoever it is that he shall require of them, Heb. xii. 22. 23. We are come to mount Sion, to the *heavenly* Jerusalem, to an innumerable company of

angels, to the general assembly and church of the first born, and to the spirits of just men made perfect.

Q. 5. Do not the saints on earth keep the commandments of God?

A. The saints on earth do keep the commandments of God sincerely, but not perfectly, 2 Cor. i. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity; we have had our conversation in the world, Psalm cxxx. 3. If thou, Lord shouldst mark iniquities: O Lord, who shall stand?

Q. 6. Do saints attain perfection, here in this life?

A. 1. All saints on earth ought to endeavour after perfection, and that they may attain higher and higher degrees thereof, Matth. v. 43. Be ye therefore perfect, even as your father which is in heaven is perfect. 2. No saint on earth did ever attain absolute perfection, so as to obey God in all things, at all times, without any sin.

Q. 7. How do ye prove that no saints did ever attain to perfection in this life?

A. That no saints did ever attain to perfection in this life may be proved. 1. Because the best of saints in this life, are renewed but in part, and have remainders of flesh and corruption, which doth rebel and war against the spirit and renewed part in them. Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things ye would. 2. Because the scripture telleth us expressly that none are without sin, and that such are deceivers of themselves, and make God a liar, that affirm the contrary, Eccles. vii. 20. For there is not a just man upon earth that doth good, and sinneth not. 1 Kings viii. 46. For there is no man that sinneth not. James iii. 2. For in many things we offend all. 1 John i. 8 10. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say, we have not sinned, we make him a liar, and his word is not in us. 3. Because the scripture hath recorded the sins of the most holy that ever lived, Abraham's dissimulation concerning his wife, Gen. xx. 2. Abraham said of Sarah

his wife, she is my sister. The like dissimulation of Isaac, Gen. xxix. 7. And he said she is my sister: for he feared to say she is my wife. Jacob's lie to his father Gen. xxvii. 24 And he said art thou my very son Esau? And he said I am. Joseph's swearing by the life of Pharaoh, Gen. xlii. 15. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Moses' unadvised speech, Psal. cvi. 33. They provoked his spirit, so that he spake unadvisedly with his lips. The scripture recordeth Noah's drunkenness, Lot's incest, David's murder and adultery, Job's and Jeremiah's impatience, and cursing their birth-days, Peter's denial of his master with oaths and curses, and his dissimulation afterwards before the Jews; Paul and Barnabas' contentions. And if such persons as these who were filled with the holy Ghost, and had as great a measure of grace as any we read of either in the scripture or in any history, were not perfect without sin, we safely conclude, that no saints in this life have ever attained unto absolute perfection.

Q. 8. Doth not the scripture tell us, 1 John iii. 9, Whosoever is born of God, doth not commit sin: for his seed remaineth in him, that he cannot sin, because he is born of God? And if the saints are without sin in this life, are they not perfect?

A. First, if the sense of this place shall be, that such as are born of God, do not commit sin at all, then no regenerate persons which are born of God, would ever be found committing sin; but the scripture doth record the sins of many regenerate persons, as hath been shown; and experience doth evidence the same, that such as are born of God commit sin, and therefore that cannot be the meaning of the place that such as are born of God, do not commit sin at all. 2dly, Such as are born of God do not commit sin; that is, 1. They do not commit sin with the full consent of their will, which is in part renewed, and which so far as it is renewed doth oppose sin, though sometimes it may be overpowered by the strength and violence of temptation. 2. They do not live in a course of sin, as the unregenerate do. 3. They do not commit sin unto death, as

John v. 17, 18. All unrighteousness is sin, and is a sin not unto death; we know that whosoe born of God sinneth not; that is, not unto deat

Q. 9. Doth not God himself testify concernin that he was a perfect man? Job i. 8. Hast thou sidered my servant Job, that there is none lik upon the earth, a perfect man? Doth not He also plead his perfection with the Lord when h sick? 2 Kings xx. 3. Remember now how I walked before thee with a perfect heart? And not Paul also assert himself and other Christians perfect? Phil. iii. 15. Let us therefore, as ma be perfect be thus minded? And how then is p tion unattainable by the saints in this life?

A. 1. This perfection which is ascribed unt saints in the scriptures, is not to be understood solute perfection and freedom from all sin; fo reasons already given which prove the contrary it is to be understood of sincerity, which is evang perfection, or at the furthest a comparative perfe not an absolute perfection. 2. Thus we are to u stand the perfection which God testifieth of Jot i. 8. Hast thou considered my servant Job, that is none like him upon the earth, a perfect man; is so perfect as he is, a perfect and upright m and his perfection did consist in his uprightnes sincerity. But that Job was not absolutely perfect, appear from his sin a little after in his cursin birth-day. Job iii. 3. Let the day perish wherein I born: and after he was charged with sin, Job xxxiv He multiplied his words against God. 3. S also Hezekiah's perfection which he pleaded no more than his sincerity, 2 Kings xx. 3. Rem ber now how I have walked before thee in truth, with a perfect heart: and the scripture doth not sin a little after, viz. 2 Chron. xxxii. 25. But H kiah rendered not again, according to the ben done unto him, for his heart was lifted up, there wrath was upon him, and upon Judah and Jerusa

4. In the same place where the apostle Paul doth *sert himself* and other Christians to be perfect, Phi *12, 13.* Not as though I had already attained, e

were already perfect ; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus : brethren, I count not myself to have apprehended, &c. Therefore the perfection which he had attained which he speaketh of, ver. 15, is to be understood of evangelical perfection ; the perfection which he had not attained, is to be understood of absolute perfection : it is evident therefore that no saints attain unto absolute perfection in this life ; and such as do pretend unto it, it is through their ignorance of themselves, and of God, and of the extent of God's law.

Q. 10. Do all the children of men and the saints themselves, break the commandments of God in this life ?

A. The saints themselves, and much more such as are not saints, do daily break the commandments of God, in thought, word and deed, Gen. viii. 21. The imagination of man's heart is evil from his youth. James iii. 8. The tongue can no man tame, it is an unruly evil, full of deadly poison, John iii. 19. Men love darkness rather than light, because their deeds are evil.

Q. 11. Are all thoughts of sin, breaches of God's commandments, when they are without evil words or actions ?

A. All thoughts of sin, are breaches of God's commandments, without evil words and actions, when they are accompanied with evil inclinations, desires and affections, Mat. v. 28. Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Mat. xv. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. 12. May not the saints in this life be kept from sinful thoughts, words and actions ?

A. The saints in this life cannot be wholly free from all sinful thoughts, words and actions, because all, even the best of saints, through remaining corruption are subject to daily infirmities and defects. 2. The saints in this life may keep from all gross sins, of thoughts, words and deeds, and they are kept from *the reigning* power of any sin.

Q. 13. How are the saints kept from gross sins and from the reigning power of any sin?

A. The saints are kept from gross sins, and from the reigning power of any sin: 1. By the reign of Christ in their hearts. 2. By mortification of sin in the root of it by the Spirit. 3. By watchfulness against sin in the thoughts. 4. By avoiding occasion of sin, and resisting temptations unto it.

82. Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 1. What is it for sins to be so heinous?

A. Sins are heinous, as they are grievous and offensive unto God.

Q. 2. Are not all sins heinous unto God?

A. All sins are heinous unto God, but all sins are not equally heinous: for some sins are more heinous in the sight of God than others.

Q. 3. How many ways are some sins more heinous in the sight of God than others?

A. Two ways: 1. Some sins are more heinous in themselves. 2. Some sins are more heinous than others in regard of their several aggravations.

Q. 4. What sins are more heinous in themselves than others?

A. 1. Since against the first table of the law, are more heinous than sins against the second table of the law; thus idolatry is more heinous than adultery; sacrilege is more heinous than theft: blasphemy against God is more heinous than speaking evil of our neighbour: and so proportionally the highest sin committed against God more immediately, is more heinous than the highest sin committed more immediately against man: and the lowest sin committed immediately against God is more heinous than the lowest sin committed against man, 1 Sam. ii. 25. If one man sin against another, the judge shall judge him, but if a man sin against the Lord who shall intreat for *him? 2.* Some sins against the second table of the

law are more heinous in themselves than others against the same second table; as murder is more heinous than adultery; adultery is more heinous than theft; theft is more heinous than coveting thy neighbour's house; and here may be added, that the same sins of any kind ripened into actions, are more heinous in themselves, than those sins in the thoughts only and inclinations; this is evident from the greater displeasure which God doth express in scripture for some sins than for others against the second table of the law; and for sinful works, than for sinful thoughts. 3. Sins against the gospel are more heinous of themselves than sins against the law; sins against the gospel being committed against the greatest light that ever did shine upon men, and the greatest love and grace of God that ever was shewn unto man; and therefore the punishment of gospel sinners will be greater than the punishment of the most notorious wicked heathens, Matth. xi. 20, 21, 22, 23, 24. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee Corazin, woe unto thee Bethsaida, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, which art exalted into heaven, shall be brought down to hell: it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

Q. 5. What are the aggravations that render some sins more heinous than others?

A. The aggravations which render some sins more heinous than others, are the circumstances which do attend them.

Q. 6. What is the first aggravation of sin?

A. The first aggravation of sin, is from the person offending, thus the sin of magistrates, ministers, parents, the aged, and all governors, are more heinous in the same kind than the same sins of subjects, people, children, the younger. and those which are under government, because of the ill example, and ill influence of the sins of the one beyond the other, 1 Kings xiv. 16. And he shall give Israel up because of the

sins of Jeroboam, who did sin, and who made Israel to to sin. Mich. iii. 5. The prophets made thy people to err. Thus the sins also of professors and God's people are more heinous than the sins of the wicked and ungodly in the same kind, because the name of God is hereby more blasphemed, and the wicked are hereby more hardened in their sins, Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law, dishonourest thou God? for the name of God is blasphemed among the Gentiles through you.

Q. 6. What is the second aggravation of sin?

A. The second aggravation of sin, is from the place: Thus, sins committed in a land of light are more heinous than the same sins committed in a place of darkness, Isa. xxvi. 10. In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Thus sins committed in a place of great deliverance and mercies, are more heinous than the same sins committed in another place. Psalm cvi. 7. They remembered not the multitude of his mercies, but provoked him at the sea, even at the red sea. Thus sins also committed in a public place, whereby others may be enticed and defiled, are more heinous than the same sins committed in secret places, 2 Sam. xvi. 22. They spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines, in the sight of Israel.

Q. 8. What is the third aggravation of sin?

A. The third aggravation of sin, is from the time: thus sins committed on the sabbath-day, are more heinous than the same sins committed on the week-day; drunkenness or adultery is heinous and abominable on any day in the sight of God, but drukenness or adultery, or any such sins, are more heinous before God on the sabbath-day. Thus sins committed in or after the time of trouble and affliction, are more heinous than the same sins committed at another time, 2 Chron. xxviii. 22. In the time of his distress did he trespass yet more against the Lord: This is that king Ahaz. Isa. i. 5. Why should ye be stricken any more? *ye will revolt* more and more. Thus sins committed after *repentance* and engagment to be the Lord's are more

heinous than the same sins committed before repentance and such engagements; so also sins committed after admonitions and censures, are more heinous than the same sins committed before such admonitions and censures.

Q. 9. What is the fourth aggravation of sin?

A. The fourth aggravation of sin, is from the manner: thus sins against knowledge are more heinous than sins through ignorance; sins through wilfulness and presumption are more heinous than sins through weakness and infirmity: sins through custom, and with diliberation, are more heinous than sins through sudden passion, and the hurry of temptations; sins with delight and greediness, are more henious than sins committed with regret and backwardness; sins committed impudently, and with boasting, are more heinous than the same sins committed with shame and blushing; sins often repeated and long continued in are more he inous than sins but once or seldom committed, and which are broken off by repentance.

84. Q. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Q. 1. What is meant by God's wrath and curse, which every sin doth deserve?

A. By God's wrath and curse, which every sin doth deserve, is meant, all those punishments which God in his wrath hath threatened to inflict upon sinners for their sins.

Q. 2. What are those punishments which God hath in his wrath threatened to inflict upon sinners for their sins?

A. The punishments which God in his wrath hath threatened to inflict upon sinners for their sins, are either in this life, such as temporal and spiritual judgments here, or in the life which is to come, such as the punishment of hell: both of which see before in the explication of the nineteenth answer.

Q. 3. Doth every sin deserve God's wrath and curse both in this life, and that which is to come.

A. Every sin doth deserve God's wrath and curse, *both in this life* and that which is to come: because

every sin is committed against an infinitely holy and righteous God, and his justice doth require infinite satisfaction; and if some sinners do escape temporal punishment, they cannot escape the eternal punishment of hell, which is the only satisfying punishment, unless they have an interest in the satisfaction made by Christ, Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them, Mat. xxv. 41. Then shall he say unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

85. Q. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of redemption.

Q. 1. How many things doth God require of us to escape his wrath and curse due to us for sin?

A. God requireth three things of us, that we may escape his wrath and curse due to us for sin: 1. Faith in Jesus Christ. 2. Repentance unto life. 3. The diligent use, of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 2. Why doth God require of us faith in Jesus Christ, that we may escape his wrath and curse?

A. God requireth of us faith in Jesus Christ to escape his wrath and curse, because by faith in Jesus Christ, we have an interest in Jesus Christ, and his imputed righteousness, and the promise he hath made of remission and salvation unto us, Phil. iii. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts. x. 44. To him gave all the prophets witness, that through his name whosoever believeth in him, *shall* receive remission of sins: Eph. ii. 8. By *grace* ye are saved, through faith.

Q. 3. Why doth God require of us repentance unto life, that we may escape his wrath and curse?

A. God requireth of us repentance unto life, that we may escape his wrath and curse, because the promise of forgiveness of sin is made to repentance, as a concomitant of faith; and it is not for God's honour to pardon and save any that go on still in their trespasses, Acts iii. 19. Repent ye therefore, and be converted, that your sins may be blotted out. Acts xx. 21. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

Q. 4. Why doth God require of us the diligent use of all outward means, that we may escape his wrath and curse?

A. God doth require of us the diligent use of all outward means, to escape his wrath and curse, because although God could save without means, yet it is his will to appoint means; which having his institution, we cannot expect the benefits of redemption and salvation should be communicated to us any other way, 1 Cor. 1. 21. It pleased God by the foolishness of preaching to save them that believe. Acts. viii. 22. Pray God, if perhaps the thoughts of thine heart may be forgiven thee.

86. Q. What is faith in Jesus Chrst?

A. Faith in Jesus Christ, is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 1. How is faith a saving grace?

A. Faith is a saving grace, not by the act of believing, as an act, for then it would save as a good work, whereas we are saved by faith in opposition to all good works; but faith is a saving grace as an instrument, apprehending and applying Jesus Christ and his perfect righteousness, whereby alone we are saved, John iii. 16. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life, Acts. xvi. 31. And they said, believe on the Lord Jesus Christ, *And thou shalt* be saved, Rom. iii. 22. Even the righ-

teousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.

Q. 2. Who is the author of faith in Jesus Christ?

A. The author of faith in Jesus Christ, is God, whose gift it is, and who works this grace of faith in the soul by his Spirit, Eph. ii. 8. Ye are saved through faith, and that not of yourselves, it is the gift of God, Col. ii. 12. You are risen with him, through the faith of the operation of God.

Q. 3. How doth God work this grace of faith in the souls of men?

A. God doth work this grace of faith in the souls of men, ordinarily by hearing the word preached, Rom. x. 17. So then the faith cometh by hearing, and hearing by the word of God. 2. Cor. xv. 17. So we preach, and so ye believed.

Q. 4. What is the object of this grace of faith?

A. The object of this grace of faith, is the Lord Jesus Christ, and his righteousness, and the promises which are made through him in the covenant of grace, John iii. 18. He that believeth on him, is not condemned, Rom. 1. 17. For therein is the righteousnes of God revealed from faith to faith: as it is written, the just shall live by faith, Gal. iii. 22. The scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe.

Q. 5. What is the subject of faith in Jesus Christ?

A. 1. The subject of denomination, or the persons in whom alone this grace of faith is to be found, are the elect only, Tit. i. 1. According to the faith of God's elect, Acts xiii. 48. And as many as were ordained unto eternal life believed. 2. The subject of inhesion, or the parts of the soul, in which faith is placed, and doth inherit, is not only the mind and understanding, but also the will and heart, Rom. xii. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them. The persuasion of the truth of the promises, is the act of the understanding: the embracement of the things, is the act of the will, Rom v. 10. With the heart man believeth unto righteousness.

Q. 6. What are the acts of faith in Jesus Christ?

A. The acts of faith in Jesus Christ are: 1. A receiving of Jesus Christ, John i. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. 2. A resting upon Christ alone for salvation: this is implied in all those scriptures which speak of believing in Christ, and believing on his name.

Q. 7. How is Jesus Christ to be received by faith?

A. Jesus Christ is to be received by faith, as he is offered to us in the gospel.

Q. 8. How is Jesus Christ offered to us in the gospel?

A. Jesus Christ is offered to us in the gospel, as priest, prophet, and king; and so we must receive him, if we would be received by him.

Q. 9. When doth the soul rest upon Christ for salvation?

A. The soul doth rest upon Christ for salvation when being convinced of its lost condition by reason of sin, and its own inability: together with all creatures insufficiently to recover it out of this estate; and having a discovery and persuasion of Christ's ability and willingness to save, it doth let go all hold on the creatures, and renounce its own righteousness, and so lay hold on Christ, rely upon him, and put confidence in him, and in him alone for salvation.

87. Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience.

Q. 1. Why is repentance called repentance unto life?

A. Repentance is called repentance unto life, because it is a saving grace, and a necessary means for the attaining life and salvation; and that it might be distinguished from the sorrow of the world, which worketh death, Acts. ix. 18. Then hath God also to the Gentiles granted repentance unto life. Ezek. xvii. 21. If the wicked will turn from all his sins, &c. he *shall surely live.* 2 Cor. vii. 10. For godly sorrow

worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.

Q. 2. Cannot any repent of their sins by the power of nature?

A. None can repent of their sins by the power of nature, because the heart of all men and women by nature are like a stone, insensible of sin, inflexible unto God's will; therefore there is need of the Spirit of God to work this grace in the heart, which he hath promised to do in the new covenant, Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, to do them.

Q. 3. Wherein doth repentance unto life consist?

A. Repentance unto life doth chiefly consist in two things: 1. In turning from sin, and forsaking of it, Ezek. xviii. 30. Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin, Prov. xxviii. 14. He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh them, shall. 2. In turning unto God, Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.

Q. 4. What is requisite unto the turning from sin in repentance?

A. It is requsite unto the turning from sin in repentance, that there be: 1. A true sight of sin. 2. An apprehension of the mercy of God in Christ. 3. A grief for sin. 4. A hatred of sin.

Q. 5. Wherein doth the true sense of sin consist which is requisite to repentance?

A. The true sense of sin, which is requisite to repentance, doth consist in such an inward feeling of our miserable and lost estate, by reason of the wrath and curse of God, and that eternal vengeance of hell which for our sins we are exposed unto, as putteth us into great perplexity, and trouble of spirit; so that our con-

sciences being thereby pricked and wounded, can find no quiet, and take no rest in this condition, Acts. ii. 37. When they heard this they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren what shall we do?

Q. 6. What need is there of this sense of sin unto true repentance?

There is need of this sense of sin unto true repentance, because without this sense of sin, sinners will not forsake sin, nor apply themselves unto the Lord Jesus for pardon and healing, Mat. ix. 12, 13. They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance.

Q. 7. What apprehensions of God's mercies are requisite in this repentance?

A. There is requisite in true repentance, that we have apprehension of God's mercies, as he is both slow to anger, and of great kindness; as he is most ready to forgive, and most ready to be pacified unto repenting sinners, Exod. xxxiv. 6, 7. And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin. Rom. ii. 4. Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance.

Q. 8. Can we apprehend pardoning mercy in God only through Christ?

A. We can truly apprehend pardoning mercy in God only through Christ, because God is so infinitely just and jealous, and a consuming fire unto sinners out of Christ, and he is reconcileable to sinners only through his Son, who hath given satisfaction unto his justice for sin, 2 Cor. v. 18. All things are of God, who hath reconciled us unto himself by Jesus Christ.

Q. 9. What need is there of the apprehension of God's mercy in Christ, in order to our repentance?

A. There is need of the apprehension of God's mercy in Christ, in order to our repentance, because

without the apprehension of this mercy of God, willingness through his son to be reconciled to us, on conviction of, and contrition of sin, we shall e cast off our trouble, and run more eagerly unt commission of sin than before, or if we cannot ca our trouble, we shall sink under tormenting des and be in danger of making away ourselves, as J did; whereas the apprehension of God's mer Christ, is an encouragement to us to forsake our and to turn to him, and a means to effect our h with kindly and godly sorrow for sin.

Q. 10. Wherein doth true grief for sin consist

A. True grief for sin doth consist in our mou and sorrowing for sin, not only as it is like to l ruin upon ourselves, but chiefly, as it hath bro dishonour upon God's name; not only as it wounded our conscience, but also as it hath wou our Saviour; not only as without repentance like to damn our souls, but also as it hath debased defiled our souls. Psal. lxxxviii. 18. I will de mine iniquity: I will be sorry for my sin. Psal 3, 4. I acknowledge my transgressions, and my ever before me, against thee, thee only have I sin and done this evil in thy sight. Zech. xii. 10. shall look upon me whom they have pierced, and shall mourn. Isa. lxiv. 5, 6. We have sinned are all as an unclean thing, and all our righteou are as filthy rags.

Q. 11. May we not truly grieve for sin, thoug do not weep for it?

A 1. If we can readily weep for other things. cannot weep for sin, the truth of our grief is questionable. 2. There may be true and great for sin without tears, in them that are of a dry stitution, and are not prone to weep upon any acco and as there may be in some, many tears in the where there is no grief in the heart: so in ot there may be much grief in the heart, where ther no tears in the eye.

Q. 12. Why is grief for sin needful in repenta

A. Grief for sin, is needful in repentance, bec it further works the heart unto willingness to

sin; because God doth require it, and hath promised mercy unto such as mourn, and weep. John iv. 9. Be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy to heaviness. Jer. xxxi. 18, 19. 20. I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was instructed, I smote upon my thigh I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear Son? Is he a pleasant child; my bowels are troubled for him; I will surely have mercy upon him saith the Lord.

Q. 13. What is hatred of sin which is requisite unto true repentance?

A. Hatred of sin which is requisite unto true repentance, is an inward deep loathing, and abhorrency of sin, as the most odious thing in the world, which is accompanied with a loahting of ourselves, as being rendered by sin most loathsome, and abominable in the eyes of God, Ezek. xxvi. 41. Then shall ye remember your own evil ways, and your doings, which have not been good, and shall loath yourselves in your own sight, for your iniquities, and for your abominations.

Q. 14. Why is hatred of sin needful unto true repentance?

A. Hatred of sin is needful unto true repentance, because no affections of the heart will more engage us against sin, than our hatred: and when grief for sin is much spent, hatred of sin will put much weapons in our hands to fight against it.

Q. 15. What is that turning from sin, which is a part of true repentance?

A. The turning from sin which is a part of true repentance, doth consist in two things: 1. In a turning from all gross sins, in regard of our course and conversation. 2. In a turning from all other sins, in regard of our hearts and affections.

Q. 16. Do such as truly repent of sin, never return again unto the practice of the same sins which they have repented of?

A. Such as have truly repented of sin, do never return unto the practice of it, so as to live in a course of sin as they did before; and where any after repentance, do return unto a course of sin, it is an evident sign that their repentance was not of the right kind. 2. Some that have truly repented of their sins, although they may be overtaken and surprised by temptations, so as to fall unto the commission of the same sins which they have repented of, yet they do not lie in them, but get up again, and with bitter grief bewail them, and return again unto the Lord.

Q. 17. Wherein doth turning to the Lord the other part of true repentance consist?

A. Turning to the Lord doth consist: 1. In making application of ourselves unto him, for the pardon of sin, and his mercy, Psal. lii. 1. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. 2. In our making choice of him for our God and chief good. Jer. ii. 22. Behold we come unto thee; for thou art the Lord our God, Zech. xiii. 9. They shall call on my name and I will hear them: I will say it is my people: and they shall say, the Lord is my God. 3. In our delivering up ourselves unto his obedience. Psalm cxix. 56. I thought on my ways, and turned my feet unto thy testimonies.

Q. 18. What is that obedience which we must deliver up ourselves unto, in our returning to the Lord?

A. The obedience which we must deliver up ourselves unto, in our returning to the Lord, is the new obedience of the gospel.

Q. 19. Why is the obedience of the gospel called new obedience?

A. The obedience of the gospel is called new obedience, because it is required in the new covenant, because it must proceed from newness of spirit, the nature, or new principle of grace, and spiritual life, which is put into the soul by the Spirit of God, Rom. vii. 6. But now we are delivered from the law, that *being* dead wherein we were held, that we should serve *in newness* of spirit.

Q. 20. Wherein do we deliver up ourselves unto this new obedience?

A. We deliver up ourselves unto this new obedience: 1. When we have full resolutions and purposes of it, Psal cxix. 106. I have sworn and I will perform it, that I will keep thy righteous judgments, Acts xi. 23. And exhorted them all, that with full purpose of heart they would cleave unto the Lord. 2. When we are diligent in our endeavours after it, that we may constantly walk in the ways of new obedience, without offence either to God or man, Luke i 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Acts xxiv. 6. And therein do I exercise myself, to have always a conscience void of offence towards God and towards man.

Q. 21. Do all that truly repent, fully perform new obedience?

A. None that truly repent, do here in this life perform new obedience fully, without any failure, and defect; but they diligently endeavour to do it, and wherein they fall short, it is in their grief and trouble, Psal. xxxviii. 17. For I am ready to halt and my sorrow is continually before me.

88. Q. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances; especially the word, sacraments and prayer; all which are made effectual to the elect for salvation.

Q. 1. What doth comprehend all the outward and ordinary means, whereby Christ communicateth to us the benefits of redemption?

A. The ordinances of the Lord do comprehend all the outward and ordinary means, whereby Christ communicateth to us the benefits of redemption.

Q. 2. What is meant by the ordinances of the Lord?

A. By the ordinances of the Lord, is meant those

means of grace and salvation which are of the Lord's institution, which he hath appointed and commanded in his word and no other, Mat. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. 1 Cor. xi. 1, 2, 23. Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that you keep the ordinances as I delivered them to you, for I have received of the Lord, that which I also delivered unto you.

Q. 3 May we not make use of any ordinance which are of men's appointment only, in order unto salvation?

A. We ought not to make use of any ordinances which are of men's appointment only in order unto salvation, because this is will worship, which is both vain, and offensive; and we cannot groundedly expect the blessings of the Lord upon, or to receive any true benefit by any ordinances, but by those alone which are of his own appointment only, Col. ii. 20, 22, 23. Why are ye subject to ordinances after the commandments and doctrines of men? which things have a shew of wisdom in will worship, &c. Mat. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Q. 4. Why are the ordinances called the ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The ordinances are called the ordinary means whereby Christ communicateth to us the benefits of redemption, because the Lord hath not wholly limitted and bound up himself unto his ordinance; for he can in an extraordinary way bring some out of the state of nature, into a state of grace; as Paul, who was converted by a light and voice from heaven: but the ordinances are the most useful way, and means of conversion and salvation, without the use of which we cannot upon good ground expect, that any benefit of redemption should be communicated to us.

Q. 5. What are the chief ordinances of the Lord's appointment?

A The chief ordinances of the Lord's appointment, are the word, sacraments and prayer, Acts ii. 42. And

they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayer.

Q. 6. To whom are the ordinances made effectual for salvation?

A. The ordinances are made effectual for salvation, to the elect only, Acts ii. 46, 47. And they continued with one accord in the temple, and breaking of bread, praising God. And the Lord added to the church daily such as should be saved.

89. Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching ofthe word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 1. What is the ordinance or appointment of the Lord in reference unto the word, that it may be effectual unto salvation?

A. The ordinance or appointment of the Lord in reference unto the word that it may be effectual unto salvation, is: 1. That we read the word, Deut. xvii. 10. He shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to them, John v. 39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. 2. That we hear the word preached, Isa. liii. 3. Incline thine ear, and come unto me; hear, and thy soul shall live. 1 Cor. i. 21. It pleased God by the foolishness of preaching to save them that believe.

Q. 2. How is the word made effectual unto salvation?

A. The word is made effectual unto salvation, 1. In reference unto sinners and ungodly, as the word is a means. 1. To covince them of sin, and to effect them with a remorse for it, 1 Cor. xiv. 24, 25. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made mani-

fest, and so falling down on his face, he will worship and report that God is in you of a truth. Heb. iv. 12. For the word of God is quick and powerful, and sharper than a two edged sword, piercing even to the dividing of the soul, and of the spirit and of the joints, and of the marrow, and is a discerner of the thoughts and intents of the heart. Acts ii. 37. Now when they heard this, they were pricked in their hearts. 2. To convert them from sin and join them unto christ, and his people, Psal. xix. 8. The law of the Lord is perfect, converting the soul. Acts i. 41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls, Acts iv. 14. Howbeit, many of them which heard the word believed: and the number of the men were about five thousand. 2dly, In reference unto those that are converted, the word is effectual for salvation as it is a means of building them up in holiness and comfort unto salvation, Acts xx. 32. And now brethren, I commend you unto God, and to the word of his grace, which is able to build you up, and to give you an inheritance among those that are sanctified, Eph. iv. 11, 12, 13. And he gave some pastors and teachers: for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measures of the statute of the fulness of Christ.

Q. 3. How doth the word build up the saints in holiness?

A. The word doth build up the saints in holiness. 1. As it is a means to work them into a greater conformity unto the image of God, and to cause an increase of every grace in them, 2 Cor. iii. 18. We all with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory. 1. Peter ii. 2. As new born babes desire the sincere milk of the word, that ye may grow thereby. 2. As it doth reprove, correct, instruct in righteousness, and thereby perfect them more and more, and *fit them* for good works, 2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable

for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto every good work. 3. As it is a means of pulling down of strong holds in the soul, and more and more subjugating, and subduing all thoughts and affections unto the obedience of Christ, 2 Cor. x. 4, 5. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds casting down imaginations, and every high thing that exalteth itself against the knowledg of God, and bringeth into captivity every thought unto the obedience of Christ. 4. As it is a means to strengthen the saints against the temptations of the devil, and the corruptions of their own hearts, Eph. vi. 13, 17. Take unto you the whole armour of God, that ye may be able to withstand in the evil day. Take the sword of the Spirit, which is the word of God. Mat. iv. 10. Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, &c. Ps. cxix. 9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word? 5. As it is a means to establish the saints in the truths and ways of God, and to strengthen them against error and sedition, Rom. xvi. 25. Now to him that is of power to establish you according to my gospel, and preaching of Jesus Christ, &c. Eph. iv. 14. That we henceforth be no more children tossed to and fro, and carried about with every wind ofdoctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.

Q. 4. How doth the word build up the saints in comfort?

A. The word doth build up the saints in comfort: 1. As it doth reveal and hold forth the chiefest grounds of comfort, such as the promise of pardon and eternal life, Isa. xl. 1. 2. Comfort ye, comfort ye my people, saith your God, speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her sins are pardoned, 1 John ii. 25. This is the promise that he hath promised even eternal life. 3. As it is the means of conveying to the soul the most sweet and unutterable joys of the holy Ghost, 1 Thess. i. 6.

And ye became followers of us, and of the Lord, having received the word in much affliction, and joy of the holy Ghost.

Q. 5. Is the word effectual unto salvation by any virtue or power in itself?

A. The word is not effectual unto salvation by any virtue or power in itself, but by the operation of the Spirit of God in and by the word, 2 Cor. iii. 1. Who also hath made us able ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

Q. 6. How doth the word work effectually unto salvation?

A. The word doth work effectually unto salvation, through faith, 1 Thess. ii. 13. Ye receive it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. Rom. i. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth.

90. Q. How is the word to be read and heard that it may become effectual unto salvation?

A. That the word may become effectual unto salvation, we must attend thereunto with diligence preparation and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 1. What is required before the hearing of the word, that may become effectual unto salvation?

A. Before the hearing of the word, that it may become effectual unto salvation, two things are required: 1. Preparation. 2. Prayer.

Q. 2. What is the preparation that is required before the hearing of the word?

A. The preparation which is required before the hearing of the word, is: 1. That we consider the Majesty of God, in whose presence we are apt to appear, and whose words we are to hear, Acts x. 33. We are all here present before God, to hear all things that are commanded thee of God. 2. That we examine ourselves, to find out, and lay aside whatever may hin-

der the saving opperation of the word of God upon us, Psal. xxvi. 6. I will wash mine hands in innocency: so will I compass thine altar, O Lord, James i. 21. Wherefore lay apart all superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save our souls, 1 Pet. ii. 2. Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and all evil-speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby.

Q. 3. What is the prayer which is required before hearing the word?

A. The prayer which is required before hearing the word, is, prayer in secret and in our families, for God's assistance of his ministers in preaching the word to us, and for his blessing the word, and making it effectual to us by his Spirit, in our hearing of it, 2 Thess. iii. 1. Pray for us, that the word of the Lord may have free course, and be glorified.

Q. 4. What is required in reading and hearing the word, to make it effectual unto salvation?

A. In reading and hearing the word, that it may become effectual unto salvation, three things are required: 1. Attention. 2. Faith 3. Love.

Q. 5. What is that attention which is required in reading and hearing the word?

A. The attention which is required in reading and hearing the word, is a diligent inclining the ear, and bending the mind, that we may understand what we read and hear, Prov. ii. 1, 2, 5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart unto understanding: Then shalt thou understand the fear of the Lord and find the knowledge of God.

Q. 6. What is that faith which is requred in reading and hearing the word?

A. The faith which is required in reading and hearing the word, doth imply: 1. in general, a believing assent unto the divine authority of the whole scripture, that it is indeed the word of God and however it *were penned by* divers holy men, in divers ages, that

doth administer them; but only by the blessing of Christ, and the working of his spirit in them, that by faith receive them.

Q. 1. How negatively are the sacraments not effectual means of salvation?

A. The sacramnets negatively: 1. Are not effectual means of salvation by any virtue in themselves to confer grace and salvation upon all the receivers, and by the work done, or bare receiving of them; for many may, and do partake of the sacraments, who are without true grace, and have no share in the salvation of the gospel, Acts viii. 13, 20, 21, 23. And Simon himself was babtized. But Peter said unto him, Thy money perish with thee. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 1 Cor. xi. 28. Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 2. The sacraments are not effectual means of salvation through the intention of, or by any virtue in him that doth administer them; there being no power in the most holy ministers themselves to give grace, and to bring salvation unto any by their administration of the sacraments, or any other ordinance, 1 Cor. iii. 7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

Q. 2. How positively are the sacraments effectual means of salvation?

A. The sacraments positively are effectual means of salvation: 1. By the blessing and presence of Christ, which doth accompany the sacraments and other ordinances of his own institution, Mat. xviii. 20. Where two or three are gathered together in my name, there will I be in the midst of them. Mat. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. 2. By the working of the *Spirit*, the effect and evidence of Christ's blessing and *presence*, whereby Christ doth put life, and virtue and *efficacy* in his sacraments and ordinances without

which they would be wholly dead, and altogether ineffectual, 1 Cor. xii. 13. For by one Spirit we are all babtized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Q. 3. In whom doth the Spirit by the sacraments work effectual unto salvation?

A. The Spirit by the sacraments doth not work effectually unto the salvation of all that receive them, but of all that by faith receive them.

92. Q. What is a sacrament?

A. A sacrament is an holy ordinance, instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied unto believers.

Q. 1. What is the proper signification of the word sacrament?

A. The proper signification of the word sacrament, as it was used of old, is a military oath whereby the general did oblige himself to be faithful unto his soldiers, and the soldiers did engage themselves to be faithful unto their general?

Q. 2. Why are any of Christ's ordinances called sacraments when we do not find the word sacrament used in any place of the holy scripture?

A. Although the word sacrament be not used in the scripture, any more than the word Trinity, yet because the things signified by the Sacrament and Trinity, and other words, are in the scripture, therefore we may lawfully make use of such words.

Q. 3. What is the thing signified by the word sacrament?

A. The thing signified by the word sacrament, is a seal of the covenant of grace, whereby as the Lord doth oblige himself to fulfil the promises of the covenant unto us; so by our receiving of this seal, we oblige ourselves to be the Lord's and to be true and faithful unto him.

Q. 4. Whose ordinance is the sacrament which we are to make use of?

A. The sacrament which we are to make use of, is

an ordinance, not of man's institution and appointment, but an holy ordinance of Christ's institution and appointment who being the only king of the church, hath alone the authority to appoint holy ordinances and sacraments

Q. 5. How many parts are there in a sacrament?

A. There are two parts in a sacrament: 1. The outward sensible signs. 2. The things signified by the signs.

Q. 6. How do the sensible signs and the things signified in a sacrament differ?

A. The sensible signs and the things signified in a sacrament do differ, as the sensible signs are an object of the understanding and faith, being represented by the outward signs.

Q. 7. What kind of signs are the sensible signs in a sacrament?

A. 1. The sensible signs in a sacrament, are not natural signs, as the dawn of the morning is a sign of the approaching day, or as smoke is a sign of fire; but they are arbitrary signs, and by the appointment, not of men, but of Jesus Christ. 2. They are not bare signifying or representing signs, but withal, exhibiting, conveying and applying signs, as a seal unto a bond, or last will and testament doth both signify the will of him whose bond or last will and testament it is, and doth also exhibit and convey, conform and apply a right unto the things promised and engaged therein; when the minister doth give forth the signs or outward elements in the sacramental actions, the Lord doth give forth and convey the things signified unto the worthy receivers.

Q. 8. What are the things signified by the outward sensible signs in a sacrament?

A. The things signified by the outward sensible signs in a sacrament, are Christ and the benefits of the new covenant.

Q. 9. What is the use of a sacrament in reference unto Christ, and the benefits of the new covenant?

A. The use of a sacrament in reference unto Christ and the benefits of the new covenant, is: 1. To *represent* Christ and the benefits of the new covenant,

Gen. xvii. 10. This is my covenant, which ye shall keep between me and you, and your seed after you, every man child among you shall be circumcised. 2. To seal and apply Christ and the benefits of the new covenant, Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

Q. 10. To whom doth the sacrament represent, seal and apply Christ and the benefits of the new covenant?

A. The sacrament doth represent, seal, and apply Christ and the benefits of the new covenant, not unto all that partake thereof, but unto believers only: faith being the eye of the soul to discern the things represented, and the hand of the soul to receive the things sealed and exhibited in the sacrament?

93. Q. What are the sacraments of the new Testament?

A. The sacraments of the new Testament, are baptism, and the Lord's supper.

Q. 1. Where there ever any other sacrament used in the church, besides those of the new Testament?

A. Formerly under the old Testament, there were other sacraments of use among the Jews, and not those of the new Testament.

Q. 2. What were the ordinary sacraments of common use among the Jews under the old Testament?

A. The ordinary sacraments of common use amongst the Jews under the old Testament, were circumcision and the passover: which since the coming of Christ are abrogated and abolished, and are no more to be used in the church under the gospel.

Q. 3. What are the sacraments then of the new Testament, which are to be used in the church under the gospel?

A. The only sacraments of the new Testament, which are to be used in the church under the gospel, are baptism, and the Lord's supper; baptism, which is to be received but once, instead of circumcision,

for imitation; and the Lord's supper, which is to be received often, instead of the passover, for nutrition.

Q. 4. What is the doctrine of the Papists concerning the number of the sacraments of the new Testament?

A. The doctrine of the Papists concerning the number of the sacraments, is, That there are seven sacraments under the new Testament: Unto baptism and the Lord's supper, they add confirmation, penance, ordination, marriage, and extreme unction: which, though some of them are to be used, namely, marriage, and ordination, yet none of them in their superstitious way; none of them have the stamp of divine institution, to be used as sacraments. None of them are seals of the covenant of grace, and therefore they are no sacraments but Popish additions, whereby they would seem to make amends for their taking away the second commandment out of the decalogue, as contrary to their image worship, whereby both such as add, and such as take away from God's laws and institutions, are under a severer curse than any of the anathemas and curses of the Popish counsels, Rev. xxii. 18. If any man add to these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life.

94. Q. What is baptism?

A. Baptism is a sacrament, wherein, the washing with water in the name of the Father, and of the Son, and the holy Ghost, doth signify and seal our ingrafting unto Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 1. What is the outward sign or element in baptism?

A. The outward sign and element in baptism, is water, and that pure water: so that the addition hereunto of oyl, salt, and spittle, by the Papists in baptism is an abominable profanation of the ordinance, Acts x. 27. Can any man forbid water, that these should not be

baptized? Heb. x. 22. Our bodies washed with pure water.

Q. 2. What is the thing signified by water in baptism?

A. The thing signified by water in baptism is the blood of our Lord Jesus Christ.

Q. 3. What is the outward action in baptism?

A. The outward action in baptism, is washing of the body with water, which is all that the word baptizing doth signify, and which may be fitly done by pouring water upon the face, to represent Christ's blood poured out for us; or by sprinkling water upon the face, to represent the blood of sprinkling, with which the heart is sprinkled, Heb. x. 22. Having our hearts from an evil conscience, and our hearts sprinkled washed with pure water.

Q. 4. Is it not necessary to dip or plunge the body into the water in baptism, when the scripture telleth us of several that went down into the water when they were baptized, and were to be buried with Christ in baptism, and therefore plunged and covered with water in baptism, as Christ was covered with earth in the grave?

A It is not necessary that the body should be dipped or plunged all over in baptism; For, 1. When we read of some that went down into the water when they were baptized, we do not read that they were dipped or plunged over head and ears, they might be baptized by pouring or sprinkling the water upon their faces; yea, in some places which the scripture telleth us persons were baptized, travellers tell us, they were but ancle deep, in which it was impossible they could be plunged all over. and Enon, where it is said, there were much water, the original words do not signify deep waters, but many streams which are known to be shallow, and not fit to plunge the body into. 2. Though some went down into the water when they were baptized, yet the scripture doth not say, that all did so: but most probably water was brought into the house, when the jailor and all his household were baptized in the night, and not that he suffered the apostles, then prisoners to go forth, and that he with them

should go with all his houshold, and leave all the other prisoners alone, to seek some river to be baptized and plunged into. 3. The burying with Christ by baptism doth signify the burying of sin in the soul, by the baptism of the Spirit, and not the burying of the body, and covering it all over in the baptism of water. 4. There is a baptizing or washing, as was said, in pouring or sprinkling water on the body; and as our Saviour told Peter when he would have been washed all over by him, that the washing of the feet was sufficient; so the washing of the face is sufficient, especially for infants, who in our colder climates cannot be plunged in a river, without manifest hazard of their lives, which none can prove by scripture to be necessary.

Q. 5. What doth the washing of the body with water represent and signify?

A. The washing of the body with water in baptism, doth represent and signify, the washing of the soul from sin by the blood of Jesus Christ, Rev. i. 5. That loved us, and washed us from our sins in his own blood.

Q. 6. In whose name are persons to be baptized?

A. Persons are to be baptized in the name of the Father, of the Son, and of the holy Ghost, Matth. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

Q. 7. What is to be understood by the baptizing in the name of the Father, and of the Son, and of the holy Ghost?

A. By baptizing in the name of the Father, and of the Son, and of the holy Ghost, is to be understood, not only a naming of the Father, Son and holy Ghost, but a baptizing in the authority and into the faith, profession and obedience of the Father, Son and holy Ghost.

Q. 8. What is signified, sealed and engaged on God's part by our being baptized in his name?

A. There is signified sealed and engaged on God's part by our being baptized in his name: 1. His *ingrafting* us into Christ. 2. His making us partakers of the benefits of the new covenant, Rom. vi. 3. Know

ye not, that so many of us as were baptized unto Jesus Christ, were baptized unto his death.

Q. 9. What is meant hy our ingrafting into Christ?

A. By our ingrafting into Christ, is meant our being cut off from the old stock of nature, and being joined unto Jesus Christ whereby we come to draw virtue from him, as from our root, that we may grow up in him, and bring forth fruit unto him, John xv. 1. I am the vine, ye are the branches, Rom. xi. 17. Thou being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive treee.

Q. 10. What are the benefits of the covenant of grace, which by baptism we are made partakers of?

A. The benefits of the covenant of grace, which by baptism we are made partakers of, are: 1. Admission into the visible church, Mat. xviii. 19. Go teach all nations, baptizing them, &c. 2. Remission of sins by Christ's blood, Acts. ii. 32. Be baptized every one of you in the name of Jesus Christ for the remission of sins. 3. Regeneration and sanctification by Christ's Spirit Tit. iii. 5. According to his mercy he saved us, by, the washing of regeneration and renewing of the holy Ghost. 4. Adoption, together with our union unto Christ. Gal. iii. 26, 27. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ. 5. Resurrection to everlasting life. 1 Cor. xv. 29. If the dead rise not at all, why are they baptized for the dead? Rom. vi. 4. 5. We are burried with him by baptism into death, &c. If we have been planted together in the likeness of his death: we shall also be in the likeness of his resurrection.

Q. 11. What is sealed and engaged on our part by being baptized in the name of the Father, Son, and holy Ghost?

A. By our being baptized in the name of the Father, Son and holy Ghost, is sealed, and engaged on our part, that we will be the Lord's and that, 1. Wholly, soul and body, with all our powers, faculties, members, are to be employed by him as instruments of

righteousness and new obedience. And, 2. Only the the Lord's and therefore we engage to renounce the service of the devil, and the flesh, and the world, and to fight under Christ's banner, against these enemies of the Lord and of our souls. Rom. vi. 4, 11, 12, 13. We are buried with him in baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Reckon ye yourselves to be dead indeed unto sin, but alive unto God. Let not sin therefore reign, that you should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

95. Q. To whom is baptism to be administered?

A. Baptism is not to be administered unto any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church are to be baptized.

Q. 1. Is baptism to be administered unto all?

A. Baptism is not to be administred unto all, nor to any that are out of the visible church, because they being out of the covenant, have no right unto the seals of the covenant. Eph. ii. 12. At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.

Q. 2. May not Heathens and Infidels be babtized?

A. Heathens and Infidels, which are without the church, whilst they continue Infidels, ought not to be baptized; but if upon the preaching of the gospel unto them, they repent and believe, and make profession of their faith and resolution of obedience, they are hereby virtually within the church, and then have a right to this ordinance of baptism, and it ought not to be denied unto them, Mark xvi. 15, 16. And he said, Go ye into all the world, and preach the gospel unto *every* creature, he that believth, and is baptized, shall *be saved*, &c.

Q. 3. May no infants be babtized?

A. 1. No infants of Heathens and Infidels, whilst such, may be baptized, because both parents and children are out of the covenant. 2. The infants of Christians and believing parents being visible church members, may, and ought to be baptized.

Q. 4. How do you prove that the infants of such as are visible church members, may, and ought to be baptized?

A. That the infants of such as are visible church members, may, and ought to be baptized, may be proved, because they are in the covenant; and the promise of the covenant belonging unto them, this seal of the covenant doth belong unto them also, Acts ii. 39. The promise is unto you, and to your children. It is upon the account of the promise of the covenant that any have the seal: Hence it was that not only Abraham, but all his seed, whilst in their infancy, received the seal of circumcision, because the promise of this covenant was made to both; and by the same reason, not only believing parents, but also their infants, are to receive the seal of baptism, the promise being made unto both, Gen. xvii. 7, 10. I will establish my covenant between me and thee, and to thy seed after thee; to be a God unto thee, and to thy seed after thee. This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised.

Q. 5. How do ye prove, that because the infants of the Jews under the law, had the promise and seal of the covenant of grace; namely, circumcision, whereby they were admitted to be visible church members: therefore that the infants of Christians under the gospel have the promise of the covenant of grace, and ought to have the seal of baptism to admit them to be visible church members also?

A. 1. That the infants of Christians have the promise of the covenant of grace made with Abraham, is evident, because that covenant was an everlasting covenant, Gen. xvii. 7. I will estsblish my covenant, for an everlasting covenant: to be a God unto thee, and to *thy seed after thee*. Which covenant Christ is the

Mediator of. and it is renewed in the new testament with all believers, and that as fully as under the law and therefore if the infants under the law were included, the infants under the gospel were included too. That the privilege of infants being made church members under the law, doth belong to the infants of Christians under the gospel: besides the party of reason for it, and equality of right unto it; it is evident, because this privilege was never repealed, and taken away under the gospel.

Q. 6 How do ye prove that the privilege of infants, being made visible church members under the gospel was never taken away?

A. That the privilege of infants, being made visible church members was never taken away under the gospel, is evident: 1. Because if this privilege were repealed, we should have some notice of its repeal in the scripture; but we have no notice or signification of God's will to repeal this privilege throughout the whole book of God. 2. Because Christ did not come to take away or straiten the privileges of the church, but to enlarge them, and who can upon scripture grounds imagine that it was the will of Christ, that the infants of the Jewish church should be church-members, but the infants of the Christian church should be shut out like heathens and infidels? 3. Because the scripture is express, that the infants of Christians are holy, 1 Cor. vii. 14. Else were your children unclean but now are they holy. As the Jews are called in scripture a holy nation because by circumcision they were made visible church members; so the infants of Christians, as well themselves, are called holy; that is, federately holy: as they are by baptism made visible church members.

Q. 7. How doth it appear that baptism doth make members of the visible church?

A That baptism doth make members of the visible church under the gospel, is evident, because it is the sacrament of initiation and admission unto the church, which our Saviour gave his diciples commission to admit persons by into his church, Mat. xxviii. 19. Go teach all nations, baptizing them, &c. or make or ad-

mit disciples, as the Greek word signifieth, disciple them.

Q. 8. But doth not Christ first require that people should be taught and believe, at least make a profession of their faith before they be baptized; and therefore all infants being incapable of being taught, and making profession of their faith, are they not hereby excluded the privilege of baptism?

A. That which our Saviour required of teaching and an actual profession of faith before baptism, is to be understood of the heathen nations, unto whom he sendeth his apostles to preach, who without this were not to be baptized: but there is not the same reason concerning the infants of such, who are themselves members of the visible church. 2. The infants of church members being uncapable of being thaught and making an actual profession of faith, doth no more exclude them the privileges of baptism, than their being uncapable of working, doth exclude them liberty of eating, when the command is express, 2 Thess. iii. 10. If any man work not, neither shall he eat: notwithstanding which command, infants being uncapable of working, yet they may eat; and so infants being uncapable of professing their faith, may be baptized. 3. Infants though they are uncapable of being taught by men, and making an actual profession of their faith, yet they are capable of the grace of the covenant, by the secret work of the Spirit: For of such is the kingdom of heaven; And who will say, that all infants dying in their infancy are damned? As they must be, if they be uncapable of the grace of the covenant; and if they be capable of the grace of the covenant, they are capable of this seal of baptism.

Q. 9. How can infants have right to baptism, when we do not find throughout the whole new testament either precept or example for their baptism?

A. 1. The ordinance of baptism as to the substance of it, is expressly appointed by our Saviour in the new testament; but it is not needful that the circumstance of the time of its administration should be appointed too, when the time may be so clearly deduced by scripture consequence. 2. We do not find in the

scripture any precept or example in very words that, women shall partake of the Lord's supper; yet we believe that they did partake of the Lord's supper in the scripture time; and they being church members, and believers, capable of the actual exercise of grace, have an undoubted right unto that sacrament. 3. We have proved from scripture, that Christian infants have a right to be church members; and therefore they have a right to baptism, which admits them hereunto; and that there is no scripture repeal of this privilege. 4. We have no precept nor example concerning the infants of such as were baptized themselves, that they should, or that any of them were kept unbaptized from their infancy, until they were grown up unto the years of maturity, and did make an actual profession of their faith, and then did receive the ordinances of baptism? and why then will any do this, which they have no scripture precept nor example for? 5. There is great probability that the infants of believers in some recorded places of scripture were baptized in their infancy, where whole housholds were baptized together; it is not said, that the infants in such houses were excluded; and why then should we exclude infants from the ordinances, whom God hath no where excluded?

96. Q. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace.

Q. 1. How many things are most considerable in the Lord's supper?

A. There are eight things most considerable in the Lord's supper; 1. The nature of it. 2. The author of it. 3 The outward elements and actions. 4. The eternal mysteries, or the things signified. 5. The subjects of it or the persons that have right to receive it. 6. The manner how it is to be received. 7. The benefit of it. 8. The end of it.

Q. 2. What is the Lord's supper as to the nature of it?

A. The Lord's supper as to the nature of it, is a sacrement and seal of the covenant of grace, wherein the mutual obligations both on God's part, and on our part, which are made in baptism, are renewed and confirmed.

Q. 3. Who is the author of the Lord's supper?

A. The Lord's supper is a sacrament not of man's invention, but the Lord Jesus Christ is the author of it, and it is of his appointment and institution, 1 Cor. xi. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus took bread, &c.

Q. 4. When did the Lord Jesus institute and appoint this sacrament of his supper?

A. The Lord Jesus did institute and appoint this sacrament of his supper, the same night in which he was betrayed, 1 Cor. xi. 23. The Lord Jesus the same night in which he was betrayed, took bread. It was at night because it was to succeed and come in the room of the passover. It was the same night in which he was betrayed, because it was to be a commemoration of his death.

Q. 5. Are not Christians bound to receive this sacrament at night, when our Saviour did first institute and administer it, and the apostles did first receive it at night?

A. We are no more bound from this example, to receive the sacrament at night, than we are bound to receive in an upper room, and but twelve in a company, which was the practice in the first institution. We have not the same reason of receiving it at night as the apostles had, who were then to eat the passover before; and although the time of receiving it be an indifferent thing, yet the noon (the time when our Saviour gave up the ghost) seemeth to be the most suitable time for the receiving of it; especially since at that time both body and mind are ordinarily in the best disposition for receiving it, with the greatest activity, and the least faintness and weariness.

Q. 6. In what posture should the sacrament be received?

A. The table posture seemeth to be the most decent, and not to be esteemed irreverent, when Christ himself was present and did administer it to them.

Q. 7. By whom is the sacrament of the Lord's supper to be administered?

A. The sacrament of the Lord's supper, as also the other of baptism, is to be administered by none, but such as are the ministers of Jesus Christ, called and installed in this office, according to the scripture rules such are Christ's ambassadors, and none but such have authority to exhibit or apply the broad seals of the kingdom of heaven.

Q. 8. What are the outward signs and elements in the Lord's supper?

A. The outward signs and elements in the Lord's supper are bread and wine.

Q. 9. What bread is to be used at the Lord's supper?

A. Ordinary bread is to be used, and not wafers, after the manner of the papists, and it is most decent, that it be wheat bread.

Q. 10. What wine is to be used at the Lord's supper?

A. Any kind of wine may be used in the Lord's supper; we read that Christ drank of the fruit of the vine with his disciples, but what sort of wine is not told: yet it seemeth most suitable, and most lively to represent the blood of Christ, when the wine is of a red colour such as tent or claret wine.

Q. 11. May and ought all, that receive of the Lord's supper, receive it in both elements, the bread and wine too?

A. All that receive the Lord's supper, may and ought to receive it in both elements, the bread, and also the wine: this is evident from the directions which the apostle did give unto the Corinthians in general about their receiving this sacrament, wherein he joins the cup and bread together, as belonging to all that did receive, 1 Cor. xi. 26, 28. As often as you eat this bread, and drink this cup, ye do shew the Lord's death till he come. Let a man (that is, any man, *and not* the minister only) examine himself, and so let *him* eat of that bread and drink of that cup. And

therefore the practice of the papists in taking away the cup from the people, is unwarantable and injurious.

Q. 12. What are the outward actions in this sacrament of the Lord's supper?

A. The outward actions in this sacrament of the Lord's supper: 1. On the minister's part, are his blessing the elements, and setting them apart for this sacramental use, by reading the word of institution, with thanksgiving and prayers unto God for his blessing, his taking the bread and breaking it; his taking the cup, and distributing both the bread and wine unto the people in the words of our Saviour, when he first did institute this sacrament. 2. On the part of the people, the outward actions are their taking the bread and wine, and eating the one, and drinking the other.

Q. 13. What is signified and represented by the bread and wine in this sacrament?

A. By the bread and wine in this sacrament, is signified and represented the body and blood of Christ, 1 Cor. xi. 24, 25. Take, eat, this is my body. This cup is the new Testament in my blood.

Q. 14. Is not the bread in this sacrament transubstantiated, and turned into the real body of Christ, when our Saviour telleth his disciples expressly, This is my body.

A. The bread in this sacrament is not transubstantiated, and turned into the real body of Christ, but is only a sign and representation of Christ's body.

Q. 15. How do ye prove that the bread in this sacrament is not turned into the real body of Christ?

A. That the bread in this sacrament is not turned into the real body of Christ, may be proved by divers arguments.

Arg. 1. It is evident both unto sense and reason, that the bread after consecration remaineth bread, as it was before. 2. It is evident unto sense, the quantity or bigness of bread remaineth, the figure of bread remaineth, the locality or place of bread remaineth, the colour, taste and smell of bread remaineth and nothing in the world is more evident unto sense, than the

bread in the sacrament, no alteration in the least unto sense being made by its consecration. 2. It is evident unto reason, that the bread cannot be turned unto another substance, and the accidents not be at all changed or altered; when our Saviour turned water into wine, the water as it lost its substance, so also it lost its colour, taste, smell and other accidents: and the wine made of water, had the colour, taste, and smell of wine, as well as the substance of wine: but in the sacrament, there is no other colour, taste, figure, or any accident but of bread: and therefore in reason, there is no other substance but of bread. In the sacrament we must either clothe the body of Christ with the accidents of bread, and say that his body is of such a figure, taste and colour as the bread is, which would render him ill favoured, ill shapen, and debase his body, so glorious now in heaven, into the likeness of bread, which is such an absurd blasphemy, that none will affirm; or else, if the accident of bread cannot be attributed unto Christ's body, and yet the substance of bread be gone, and the substance of Christ's body come in its room: then the accidents of bread do exist without a subject, which is most absurd, and contradictory unto reason: We perceive by our senses such a colour, taste and figure, it cannot be the body of Christ that is of such a colour, taste and figure: and if there be no other substance in the room that hath these accidents: hence then it follows, that it is nothing which hath this colour, taste and figure, and that in the sacrament there is a white nothing, a sweet nothing, a loaf of nothing, a piece of nothing which is a ridiculous absurdity; nothing is more evident unto reason, than that the substance of the bread remaineth unchanged, whilst the accidents remaineth enchanged.

Arg. 2. If the bread in this sacrament be turned into the real body of Christ, then either they are so many bodies of Christ as there are pieces of bread eaten in all sacraments; or else they are all one and the same body. 1. It cannot be that there should be *so many* bodies of Christ, as there are pieces of bread eaten in all sacraments; Because, first, Christ would

then be a monster with many thousands, yea millions of bodies. 2dly, It would lie in the power of any minister to make as many bodies of Christ as he pleased, or that God should be bound to work a miracle every time the bread is consecrated. 3dly, This cannot consist with Christ's unity. 4thly, None of Christ's bodies but one, would be the body that was born of the Virgin Mary, and that died, upon the cross. 5thly, All these bodies but the one he hath in heaven, would be without a soul, and so altogether insufficient to save the soul, or to confer any spiritual life or grace by the feeding upon them in this sacrament; therefore it cannot be that there should be so many bodies of Christ, as there are pieces of bread eaten in all sacraments. 6thly, Neither can it be one and the same body of Christ, which the bread in the sacraments is turned into; for then it would follow, first, that Christ's body is both visible and invisible; visible in heaven, and invisible in the sacrament. 2. The one and the same body of Christ is present in divers places of the earth and so to say, that one and the same body which is circumscribed by one place, is at the same time present in a thousand other places, is abhorrent unto all reason; and it is in effect to say, it is where it is not, and it is not where it is, which is an absurd contradiction. If Christ's body be in heaven, it is not in the sacrament; if it be in the sacrament, it is not in heaven: Christ's body is not divided, and so by parts in one place, and in another at the same time; neither is Christ's body infinite, and so present in divers places together, as God is present; for then his body would cease to be a body; therefore Christ's body cannot be in divers places together: therefore being in heaven, it is not present in the sacrament.

Arg. 3. If the bread in the sacrament be turned into the real body of Christ; then after the eating, it either returneth to heaven, which it cannot do because it is there already: or else, it remaineth with them that eat it; and if so, then Christ's body in part would be turned into the substance of our bodies; and if we were wicked, when these same bodies are raised, it would be tormented for ever in hell; part also of

Christ's body would go unto the draught, and be subject to corruption; either of which to affirm is most horribly blasphemous: therefore the Popish tenet of transubstantiation is to be abominate by all Christians.

Arg. 4. If the bread in this sacrament be turned into the real body of Christ, both the nature and end of the sacrament would be destroyed; the nature of the sacrament is to be a sign, the end of it is to be a remembrance of Christ: both which suppose Christ's body to be absent, which this sacrament is a sign and remembrance of; whereas, if the bread were turned into Christ's body, it would be present.

Arg. 5. It is bread which is eaten in the sacrament and not the body of Christ, and so it is termed by the apostle, 1 Cor. xi. 36. As often as ye eat this bread, not this body of Christ. Ver. 27. Whosoever shall eat this bread unworthily, &c. Ver. 28. Let a man examine himself and so let him eat of that bread: And if it be bread which is eaten in this sacrament, surely the bread is not turned into the real body of Christ.

Q. 16. But are not the words of our Saviour plain in his institution of this sacrament, This is my body? and would he have said it, had not the bread been turned to his real body?

A. If all scripture expressions besides were to be understood literally, then there would be some reason that this expression should be so understood too: But we have frequently figurative expressions in the scripture, and that concerning Christ, 1 Cor. x. 4. That rock was Christ, Eph. ii. 20. Jesus Christ himself being the chief corner stone. Is Jesus Christ therefore turned into a rock or stone? In the same sense as in the Jewish sacrament, the paschal lamb is called the passover, the bread in the Christian sacrament is called the body of Christ: The paschal lamb could in no proper sense be the passover, which was the action of the angel in passing over the houses of the Israelites, when he destroyed the first-born of the Egyptians; What absurdity is it to say, That the paschal lamb was turned into this action of the angel? Surely a *present* substance could not be turned into an accident or *action* which was long before; but it was a sign or

commemoration of that action; so the bread in the sacrament is not properly the body of Christ, and so one body turned into another without its accident; but the bread is a sign of the body of Christ, and a commemoration of Christ's body which was crucified for us.

Q. 17. But cannot God by his infinite power turn the bread into the real body of Christ? And if he can do it, why may we not believe that he really doth it, when Christ saith, This is my body?

A. Although God by his infinite power, can do all things which are possible unto true power, yet we may safely say, that God cannot do any thing which implieth imperfection and weakness; such as, to make contradictions true, and to introduce ridiculous absurdities, and blasphemous consequences; which he should do, if he should turn the bread in the sacrament, but without the transmutation of its accidents, into the real body of Christ.

Q. 18. How doth the bread and wine in this sacrament represent the body and blood of Christ?

A. The bread and wine in this sacrament doth represent the body and blood of Christ, in that, as the bread and wine doth nourish, strengthen and refresh the body, and satisfy the natural appetite; so the body and blood of Christ received in this sacrament, doth nourish, strengthen and refresh the soul, and satisfy the spiritual appetites.

Q. 19. What is represented by the actions of the minister, in taking the bread and breaking it, and taking the cup, and giving both unto the people?

A. By the actions of the minister in taking the bread and breaking it, and taking the cup, and giving both unto the people, is represented, God's taking his Son, and giving him to be broken and crucified upon the cross for us; and withal, his giving him in this sacrament unto us, to be our Redeemer and Saviour.

Q. 20. What is represented by the actions of the people in receiving the bread and wine, and feeding upon them?

A. By the actions of the people in receiving the *bread and wine*, and feeding upon them, is represent-

ed, their receiving of Christ Jesus, given to them by the Father, and feeding upon him in the sacrament.

Q. 21. Do all that receive this sacrament partake really of the body and blood of Christ, with the benefits of the new covenant.

A. None but worthy communicants do receive and partake really of the body and blood of Christ, with the benefits of the new covenant.

Q. 22. How do worthy receivers really partake of the body and blood of Christ, with all his benefits?

A. The worthy receivers do partake really of the body and blood of Christ, with all his benefits; 1. Not after a corporal and carnal manner, and by conjunction of his real body and blood unto their body, as meat and drink is really joined unto them in their eating and drinking thereof. But, 2. It is by faith that Christ's body and blood is really but spiritually joined unto their souls, and the virtue and efficacy, the fruits and benefits of his death are applied to them, whereby they receive spiritual nourishment, and growth in grace, 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 23. How do believers receive spiritual nourishment, and growth in grace in and by this sacrament?

A. Believers receive spiritual nourishment, and growth in grace in and by this sacrament: 1. As they draw virtue from Christ's death, for the crucifying of the flesh, for mortifying and purging away sin, which doth hinder their spiritual nourishment and growth. 2. As the Lord doth convey by his Spirit, and they do receive in his sacrament by faith, further supplies of his grace, which by his death he hath purchased for them and which in his covenant of grace whereof this sacrament is the seal, he hath promised them.

Q. 24. What is the end of this sacrament of the Lord's supper?

A. The end of this sacrament of the Lord's supper, *is the* shewing forth of Christ's death, by the receiving *of which,* Christians do publickly own, and give a tes-

timony of their belief in, and hopes of salvation by a crucified Lord. 1 Cor. xi. 29. For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come.

96. Q. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body and of their faith to feed upon him: of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 1. What is it to receive the Lord's supper worthily?

A. To receive the Lord's supper worthily, is not to receive it meritoriously, as if we were to bring any merit or worth of our own thereunto; for so none can be worthy of Christ, or any of his benefits. 2. We receive the Lord's supper worthily, when we receive it with due preparation before we come to it, and with suitable behaviour when we are at the table of the Lord.

Q. 2. What is that preparation which is required to the worthy receiving of the Lord's supper?

A. There is required to the worthy receiving of the Lord's supper: 1. Habitual preparation, that the persons who receive it, be in a state of grace. 2. Actual preparation that their grace be drawn forth into exercise.

Q. 3. What is requisite for the obtaining of this habitual and actual preparation in order to our worthy receiving?

A. It is requisite for the obtaining of this habitual and actual preparation in order to our worthy receiving, that we examine ourselves, 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup.

Q. 4. Wherein are we to examine ourselves in order to our preparation for this sacrament?

A. We are to examine ourselves in order to our preparation for this sacrament: 1. In our knowledge to discern the Lord's body, which is represented by the *bread, 1 Cor.* xi. 29. Not discerning the Lord's

body. 2. In our faith to apply Christ, and feed upon him, and so to draw virtue and spiritual nourishment from him, 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith. 3. In our repentance, self-judgment, and godly sorrow for our sins, which hath brought sufferings upon our Lord, 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged. 4. In our love to Christ, who in his death hath expressed such love to us; and in our love to one another, who are redeemed by the same blood. 5. In our new and sincere obedience to the gospel, which we must engage in, and be fully resolved in the strength of the Lord to perform, before we can worthily receive this sacrament, 1 Cor. iii. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincereity and truth.

Q. 5. What is requisite by way of preparation for this sacrament besides self-examination?

A. By way of preparation for this sacrament, besides self-examination, there is requisite, prayer to God for his presence, blessing and assistance of his Spirit; and meditation in order to the exciting of our affections, and drawing forth of our graces unto exercise.

Q. 6. Who are they that come to the Lord's table unworthily?

A. 1. Such come to the table of the Lord unworthily, as have no habitual preparation, being in a graceless and Christless state, who having no faith, can neither discern the Lord's body, nor spiritually feed upon him; who being without repentance, love and new obedience, can neither bring glory to the Lord, nor enjoin communion with him by receiving this sacrament. 2. Such also come to the table of the Lord unworthily, who, altho' they are gracious, and have habitual preparation, yet take no care by self-examination, prayer and meditation, to attain actual preparation; whereby they displease God, and lose all the benefit of the ordinance.

Q. 7. If such as are gracious do take pains in self-examination, and other duties, to get their hearts pre-

pared, and yet are still out of frame, would they not be unworthy receivers, should they come to the Lord's table?

A. When such as are gracious do by self-examination, and other duties, endeavour to get their hearts prepared, tho' they find them out of frame, they ought to come to the Lord's table, because God may bring them into frame in and by his ordinance; however, they must wait there, and attend upon God out of obedience, when they cannot do it with sensible melting, warm and delightful affections, and their sincerity through Christ will be accepted.

Q. 8. When we doubt and fear whether we be truly gracious, may we come to the Lord's table?

A. We may and ought to come to the Lord's table although under doubts and fears, if we have a sense of our need of, and hungering desires after Jesus Christ, together with resolutions to give up ourselves in covenant to the Lord. This sacrament being a means of getting evidence of God's love; and when we cannot come with assurance, we may come for assurance.

Q. 9. What must be our behaviour at the table of the Lord that we may be worthy receivers?

A. That we may be worthy receivers, our behaviour at the table of the Lord, must be humble and reverent as to the outward gesture of our bodies, and inward frame of our hearts; we must seriously mind the outward elements and actions, looking chiefly to the things signified, represented and exhibited in the ordinance; we must meditate upon Christ's death, so disgraceful and painful for us; grieving for our sins the cause of it, hungering and thirsting after him, and the benefits purchased by his death; applying the promises of the covenant and new Testament, which is of full force thro' the death of the Testator, drawing nourishments, and all needful spiritual supplies from him in whom all fulness doth dwell, rejoicing in his love, giving thanks for his grace, renewing our covenant, and mingling all especially with faith, and most endeared love to the Lord, and with love in him, one to another.

Q. 10. What is required of worthy receivers after they come from the table of the Lord?

A. It is required of worthy receivers after they come from the table of the Lord, that they examine themselves as to their carriage and success, if they have not met with God, and have been out of frame that they enquire into the cause, mourn for their defects, be earnest for pardon, and by after pains, labour to get the benefits of the ordinance, and withal, endeavour to amend for the future. If they have met with God, and been enlarged, and sweetly refreshed, they must be very thankful for assistances and enlargements, labour to retain the sweet relish they have had still upon their spirit; they must endeavour to draw more and more virtue from Christ, for the crucifying of the world, and the flesh, they must be very watchful against Satan sin, and carnal security; they must be careful to perform their vows, and keep the covenant which they have renewed.

Q. 11. What is the sin of unworthy receiving of the Lord's supper?

A. The sin of unworthy receiving of the Lord's supper, is, that such are guilty of the body and blood of the Lord; that is they are guilty of an affront and indignity which they offer to the Lord's body and blood. 1 Cor. xi. 27. Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 12. What is the danger of our unworthy receiving the Lord's supper?

A. The danger of our unworthy receiving the Lord's supper, is the eating and drinking judgment to ourselves; that is, Provoking the Lord, by our unworthy receiving, to inflict temporal, spiritual, and eternal judgments upon us, 1 Cor. xi. 29, 30. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

98. Q. What is prayer?

A. Prayer is an offering up of our desires to God,

for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

Q. 1. How many parts are there in prayer?

A. There are three parts in prayer, petition, confession, and thanksgiving; but most properly prayer consists in petition.

Q. 2. What kind of petition is prayer unto God?

A. The petition of the lips without the desire of the heart, may be reckoned prayer with men: but it is not acceptable prayer unto God, which is an offering up of our desires unto him, and pouring forth of the heart before him, Psalm lxii. 8. Trust in him at all times ye people, pour out your hearts before him.

Q. 3. Unto to whom are we to direct our prayers?

A. We are to direct our prayers unto God only, Psal. v. 2, 3. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and I will look up.

Q. 4. Why are we to direct our prayers only unto God?

A. We are to direct our prayers only unto God. 1. Because prayer is a part of religious worship, and God is the only object of religious worship, Matth. iv. 10. Thou shalt worship the Lord thy God. and him only shalt thou serve. 2. Because God only is every where present to see his people, and to hear their prayers. Psal. xxxiv. 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. 3. Because God only can answer our prayers, by fulfilling our desires, and giving the things which we pray for, and stand in need of, Psalm cxiv. 18, 19. The Lord is nigh unto all them that call upon him. He will fulfil the desire of them that fear him: he also will hear their cry, and save them.

Q. 5. For what things may we pray unto God?

A. 1. We may not pray unto God for any sinful desires, James iv. 4. Ye ask and receive not, because ye ask amiss; that ye may consume it upon your lusts. 2. We may and ought to pray unto God only for such things as are agreeable unto his will, 1 John v. 14, 15.

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he heareth us, we know that we have the petitions that we desire of him.

Q. 6. What are the things agreeable unto God's will, which we may pray for?

A. The things which we may pray for, are not all things which are agreeable unto his secret will; for thus all things which come to pass, even the worst of sins, that are committed, are agreeable unto God's secret counsel and eternal determinations. But all things which are agreeable unto God's revealed will in his word, we may pray for; such as, the pardon of our sins, the supplies of his grace, spiritual life and strength here, eternal life and glory hereafter; deliverance from spiritual and eternal evils; also whatever temporal good things we stand in need of, and all those things which he hath either expressly, or inclusively promised in this covenant unto us.

Q. 7. In whose name ought we to pray unto God?

A. We ought to pray unto God only in the name of the Lord Jesus Christ, John xiv. 13, 14. Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask any thing in may name, I will do it.

Q. 8. What is it to pray unto God in the name of Christ?

A. To pray unto God in the name of Christ is, not barely to mention the name of Christ with our lips in the conclusion, or any part of our prayers; but it is by faith to mention his name, depending upon Christ alone for admittance and access, unto God in prayer, for acceptance, audience, and a gracious return of our prayers. Eph. iii. 12. In whom we have boldness, and access with confidence through the faith of him.

Q. 9. Why must we pray unto God in the name of Christ?

A. We must pray unto God in the name of Christ, because God being so infinitely holy and jealous, so infinitely just and righteous, and we being so unholy and sinful; and our prayers at best so imperfect, and so mingled with defilement, that neither our persons

would find acceptance, nor prayers any audience with God, without the name and mediation of Christ, and the mixture of the sweet incense of his merits, with our prayers to take away the ill savour of them; and the using of his interest with the Father upon his account alone, to give an answer unto them, Rev. viii. 3, 4. And another angel came and stood at the altar, that is, the Lord Jesus Christ, who is the angel of the covenant having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne: and the smoke of the incense which came with the prayers of all saints, ascended up before God, out of the angel's hand.

Q. 10. May we not make use of the name of angels, and the virgin Mary, and other saints in prayer, directing our prayers unto them to help us, at least to improve their interest in heaven for us, as the Papists do teach and practise?

A. 1. It is idolatry to direct our prayers unto any creature, God being the only object of this, and all other religious worship; therefore we ought not to direct our prayers unto angels (who have refused worship) much less unto saints, Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, Rev. xix. 10. And I fell at his feet to worship him: and he said, See that ye do it not: I am thy fellow servant, &c. 2. There is but one Mediator and intercessor in heaven for us: namely, the Lord Jesus Christ: and it is an affront to him to make use of any angels or saints as our intercessor, 2 Tim. ii. 5. There is one God, and one Mediator between God and man, the Man Christ Jesus, 1 John ii. 1. If any man sin, we have an Advocate with the Father Jesus Christ the righteous. 3. We have neither precept nor example in scripture for, nor any promise unto, any prayers which we shall make either unto or by either angels or saints. 4. The chiefest saints in heaven are ignorant of our condition on earth, neither can they, where they are, hear, much less give answer unto our prayers; and therefore are unfit to be the objects of our prayers or

to make particular intercession for us, Isa. lxiii. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Therefore the doctrine and practice of the Papists herein, is both unallowable and abominable.

Q. 11. How must we pray unto God, that our prayers may be acceptable unto him, and answered by him?

A. That our prayers may be acceptable unto God, and answered by him, we must pray: 1. With sincerity. Heb. x. 22. Let us draw near with a true heart. 2. With humility: Psal x. 17. LORD, thou hast heard the desire of the humble. 3. With faith, James i. 6. Let him ask in faith. 4. With fervency, James v. 16. The effectual fervent prayer of a righteous man availeth much. 5. With perseverance, Luke xviii. 1. Men ought always to pray, and not to faint. 6. We must look after our prayers, and wait for a return, Micah. vii. 7. Therefore I will look unto the LORD: I will wait for the God of my salvation: my God will hear me.

Q. 12. Can we ourselves pray thus acceptably unto God?

A. We cannot of ourselves pray thus acceptably to God, without the Spirit of God to help our infirmities, and to teach us both for what, and how to pray, Rom. viii. 26, 27. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth, what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

Q. 13. Doth God accept and answer all the prayers that are offered to him?

A. 1. God doth not accept and answer the prayers of the wicked. Prov. xv. 8. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. 2. God doth not accept the prayers of his own people, when they regard iniquity in their hearts, Psal. lxvi. 18. If I regard iniquity in *my* heart, the Lord will not hear my prayer. 3. God *doth* accept the prayers of his people, which are offered

up to him in the name of Christ, and by the help of his Spirit, and which are for things agreeable unto his will, so that he either giveth the things unto them which they pray for, or else something that is equivalent, or better for them.

Q. 14. What is the second part of prayer?

A. The second part of prayer is, confession of our sins, with which our petitions for pardon and supply of our wants should be introduced.

Q. 15. What sins should we make confession of in prayer?

A. In prayer, we should make confession of our original and actual sins against law and gospel: of omission and commission, in thought and heart, of lip and life, with the aggravations of them; acknowledging withal, our desert of temporal, spiritual and eternal judgments, and punishments, for them, Psalm xxxii. 5. I acknowledged my sin, unto thee, and mine iniquity have I not hid. Psal. li. 4, 5. Against thee, thee only have I sinned, and done this evil in thy sight. Behold, I was shapen in iniquity: and in sin did my mother conceive me, Dan. ix. 10. O Lord unto us belongeth confusion of face, because we have sinned against thee.

Q. 16. How ought we in prayer to make confession of our sins?

A. We ought in prayer to confess our sins humbly, fully, freely, with grief for them, and hatred of them, with full purpose full resolution, in the strength of the Lord, not to return again unto the practice of them.

Q. 17. What is the third part of prayer?

A. The third part of prayer is, thankful acknowledgment of God's mercies, temporal and spiritual here, and the promise of life and happiness in the other world: which we ought to acknowledge with admiration, faith, love, joy, and all kind of suitable affections, Phil. iv. 6. By prayer and supplication with thanksgiving, let your requests be made known unto God.

99. Q. What rule hath God given for our direction in prayer?

A. The whole word of God, is of use to direct us

in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples commonly called, The Lord's prayer.

Q. 1. What is generally useful for our direction in prayer?

A. The whole word of God, is generally useful for our direction, as it containeth plenty of matter for prayer, guideth as to the manner of it, and aboundeth with variety of expressions, which most fitly may be used in it.

Q. 2. What is the special rule for direction in prayer?

A. The special rule for direction in prayer is: that form of prayer which Christ taught his disciples, commonly called, The Lord's prayer, Mat. vi. 9. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy name, &c.

Q. 3. How many parts are there in the Lord's prayer?

A. There are three parts in the Lord's prayer, the Preface, the Petitions, and the Conclusion.

100. Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer which is, Our Father which art in heaven, Teacheth us, to draw near to God, with all holy reverence and confidence, as children to a Father able and ready to help us, and that we should pray with and for others.

Q. 1. What is the preface to the Lord's prayer itself?

A. The preface to the Lord's prayer itself, is in the words, Our Father which art in heaven.

Q. 2. What do the words, Our Father, in the preface teach us?

A. The words, Our Father, in the preface, teach us: 1. To draw near unto God with confidence, both of his all-sufficiency, and his readiness to help us; as also with filial affections of desire, love, and delight, as children to a father, Rom. viii. 15. For ye have *not* received the Spirit of bondage again to fear: but *ye have* received the Spirit of adoption, whereby we

cry, Abba, Father, Eph. iii. 10. Him that is able to do exceeding abundantly above all we ask or think. Mat. vii. 11. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him? 2. To pray to God, with and for others; he being a common Father unto all his people, Eph. vi. 18. Praying always with all prayer and supplication for all saints.

Q. 3. Are we to pray unto God for the saints, and such as are his children?

A. We must pray unto God not only for the saints, and his children, but also for all men; we must pray not only for the children in general, but also for the nations wherein we live; for magistrates, and for ministers, and not only for our friends, but also for our enemies; Psalm cxxii. 6. Pray for the peace of Jerusalem, 1 Tim. ii. 1, 1. I exhort therefore, that first of all, supplications prayers, intercessions and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, Matth. v. 44. Love your enemies, and pray for them that despitefully use you and persecute you.

Q. 4. What do these words, Which art in heaven teach us?

A. These words, Which art in heaven, teach us, to draw near unto God with all holy reverence, because of our great distance; God being not our earthly father, but our Father which is in heaven, Eccl. v. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth.

101. Q. What do we pray for in the first petition?

A. In the first petition, which is Hallowed be thy name, we pray that God would enable us and others to glorify him, in all that whereby he makes himself known, and that he would dispose all things to his own glory.

Q. 1. What is the second part in the LORD'S prayer?

A. The second part in the Lord's prayer, is petitions.

Q. 2. How many petitions are there in the Lord's prayer?

A. There are six petitions in the Lord's prayer.

Q. 3. What is the first petition in the Lord's prayer?

A. The first petition in the Lord's prayer is, in these words. Hallowed be thy name.

Q. 4. What is meant by the name of God?

A. By the name of God is meant, God's titles, attributes, ordinances, words and works, whereby God is pleased to make himself known. See the explication of the fifty-fourth answer.

Q. 5. What is it to hallow God's name?

A. To hallow God's name, is to sanctify, honour and glorify God in all things, whereby he maketh himself known, Isa. viii. 13. Sanctify the Lord of hosts himself, and let him be your fear, and your dread, Psalm xcvi. 8, 9. Give unto the Lord the glory due unto his name. Worship the Lord in the beauty of holiness.

Q. 6. What do we pray for in the petition, hallowed be thy name?

A. In the petition hallowed by thy name, we pray: 1. That God would hallow, and glorify his own name, by magnifying himself in the world, and by disposing all things for his own glory. 2 Sam. vii. 26. Let thy name be magnified for ever. Psalm lxxxiii. 16, 18. Fill their faces with shame; that they may seek thy name, O Lord. That men may know, that thou whose name alone is JEHOVAH, art the most High over all the earth. 2. That God would enable us to hallow and glorify his name, by confessing and forsaking our sins, which rob him of his glory; by admiring and adoring him in his glorious titles and attributes; in his infinite excellencies and perfections; by believing, loving and obeying his word; by observing and attending upon him in his worship and ordinances; by magnifying him in his works, and making use of his creatures for his glory; by sincere,

diligent, zealous and constant endeavours to promote his honour and interest in our places and relations; and that the chief design of our thoughts, words and actions, may be the glory of God; and that he would enable others also thus to hallow and glorify his name, Psalm lxvii. 1, 2, 3. God be merciful to us, and bless us; and cause his face to shine upon us. That thy way be known upon earth, and thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee, Rom. xi. 26. For of him, and through him, and to him, are all things, to whom be glory for ever. Amen.

102. What do we pray for in the second petition?

A. In the second petition which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Q. 1. What is meant by the kingdom of God which in this petition we are to pray for the coming of?

A. By the kingdom of God which in this petition we are to pray for the coming of, is meant: 1. The kingdom of God's grace here in this world, Luke xvii. 21. The kingdom of God is within you. 2. The kingdom of God's glory is in the other world. 1 Cor. vi. 9. Know ye not that the unrighteous shall not inherit the kingdom of God?

Q. 2. What do we request in our praying that God's kingdom of grace may come?

A. We request in our praying that God's kingdom of grace may come: 1. That the kingdom of Satan, and all the professed enemies of God's kingdom may be destroyed and that all the power also of sin in ourselves and others, whereby Satan had dominion, may be subdued. Psalm lxvii. 1. Let God arise and let his enemies be scattered; Let them also that hate him, flee before him. 1 John iii. 8. He that committeth sin, is of the devil; for this purpose the Son of God was manifested, that he might destroy the works of the devil. 2. In general, that the

kingdom of God's grace may be advanced in the world above all other kingdoms. Isa. ii. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. 3. In particular that ourselves and others may be brought into this kingdom of God's grace, by the power and efficacy of God's word and spirit in our conversion, 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. Acts xxvi. 17, 18. The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, Rom. x. 1. Brethren, my hearts desire and prayer to God for Israel, is, that they might be saved. 4. That ourselves and others, who are brought already to the kingdom of grace, may be kept in it, by strengthening and establishing grace, 1 Pet. v. 10. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while make you perfect, stablish, strengthen, settle you.

Q. 3. What do we request in praying that the kingdom of God's glory may come?

A. We request in our praying that the kingdom of God's glory may come, that this kingdom of glory may be hastened, which will appear, and be manifested unto the whole world at the second coming and appearance of the Lord Jesus to judgment, Rev. xxii. 20. He which testifieth these things, saith surely, I come quickly. Amen. Even so, come Lord Jesus.

103. Q. What do we pray for in the third petition?

A. In the third petition, which is, Thy will be done in earth as in heaven, we pray that God by his grace would make us able and willing to know, obey and submit to his will in all things, as the angels do in heaven.

Q. 1. What is meant by the will of God, which we are to pray that it might be done?

A. By the will of God which we are to pray that it might be done, is meant: 1. The will of God's precept, or that which he is pleased to require of us, Mat. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. 2. The will of God's providence or that which he is pleased to do with us, or unto us. Rom. i. 10. If I might have a prosperous journey by the will of God to come unto you. 1 Pet. iii. 17. It is better if the will of God be so, that ye suffer for well-doing, than for evil-doing.

Q. 2. What do we request when we pray that the will of God's precept be done?

A. When we pray that the will of God's precept be done, we request; 1. That ourselves and others who naturally are dark and ignorant of his will, may by his word and spirit be enabled to know and understand it, Eph. v. 8, 17. Ye were sometimes darkness but now are ye light in the Lord. Be ye not unwise but understanding what the will of the Lord is. Col. i. 9. We cease not to pray for you, and desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. 2. That ourselves and others, who naturally have in our hearts an enmity against God's law, might be inclined and enabled to obey, and do whatever it is the will of God to command, Rom. viii. 7. The carnal mind is enmity against God; for it is not subject unto the law of God, neither indeed can be. Psalm cxix. 36. Incline my heart unto thy testimonies, Psal. cxliii. 10. Teach me to do thy will, for thou art my God: thy spirit is good. Ezek. xxxiv. 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Q. 3. What do we request when we pray that the will of God's providence be done?

A. When we pray that the will of God's providence be done, we request that ourselves and others might have compliance of will with the will of God, so as thankfully to accept merciful providences, and

patiently submit us unto afflictive providences, Luke i. 38. And Mary said, behold the hand-maid of the Lord be it unto me according to thy word, Acts xxi. 14. And when he would not be persuaded, We ceased saying, The will of the Lord be done.

Q. 4. How are we to pray that God's will be done by ourselves and others?

A. We are to pray that God's will be done by ourselves and others on earth universally, readily, unweariedly, constantly, even as it is done in heaven, Psalm ciii. 20, 22. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all his words in all places of his dominion: bless the Lord, O my soul.

104. Q. What do we pray for in the fourth petition?

A. In the fourth petition, which is, give us this day our daily bread, we pray that of God's free gift, may we receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 1. What is meant by our daily bread?

A. By our daily bread is meant all outward provision for our daily sustenance, Psal. cxxxii. 15. I will abundantly bless her provision: I will satisfy her poor with bread.

Q. 2. What do we ask in praying for our daily bread?

A. In praying for our daily bread, we do not ask plenty but a competent portion of the good things of this life, such as God seeth to be necessary and most convenient for us. Prov. xxx. 8. Give me neither poverty, nor riches, feed me with food convenient for me.

Q. 3. May we not have convenient outward provision without our asking.

A. We may have convenient ontward provisions without our asking, but we cannot have them without *God's* giving, Psal cxiv. 15. Thou givest them their *meat in* due season.

Q. 4. What need we ask of God daily outward provisions, if we have them without asking?

A. We ought to ask for our daily outward provisions ; 1. Because God requireth that we should ask for these things, and he hath promised only unto such, that they should not want them. Psalm xxxiv. 10. The young lions do lack, and suffer hunger : but they that seek the Lord, shall not want any good thing. 2. Because in asking aright our daily outward provision we ask and obtain the blessing of God with them ; and without asking, if we have these things, we have them with God's curse, Exod. xxiii. 25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water.

105. Q. What do we pray for in the fifth petition ?

A. In the fifth petition, which is forgive us our debts, as we forgive our debtors, we pray that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart, to forgive others.

Q. 1. What is meant by our debts ?

A. By our debts, is meant, our sins against God whereby we are indebted unto his justice which we can no otherwise satisfy, than by undergoing eternal punishment.

Q. 2. Have all need of forgiveness, and may any debts be forgiven ?

A. All being sinners, have need of forgiveness, and any sins excepting the sins against the holy Ghost may be forgiven, Psalm cxxx. 3, 5. If thou Lord shouldst mark iniquities ; O Lord who shall stand ? But there is forgiveness with thee, that thou mayest be feared.

Q. 3. May we pray unto God for the forgiveness of our sin, upon the account of our own merits ?

A. We have no merit in the sight of God of our own ; and therefore we must pray that God would freely pardon all our sins of his own mercy and loving kindness. Psal. li. 1. Have mercy upon me, O God, according to thy loving kindness ; according unto the

multitude of thy tender mercies blot out my transgressions.

Q. 4. May we hope by prayer to obtain forgiveness of God's mercy, without any merit?

A. God being infinetly just, as well as merciful we must bring merit before him, that we may obtain forgiveness of him; but because we have it not of our own, and he hath provided it for us in his Son we must pray for pardon for the merit sake of Christ, who hath purchased forgiveness for us with his blood, Eph. i. 7. In whom we have redemption through his blood the forgiveness of sins.

Q. 5. What may encourage us to ask forgiveness from God?

A. We may be encouraged to ask forgiveness from God, when by his grace we are enabled with our hearts to forgive others, Mat. vi. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you.

106. Q. What do we pray for in the sixth petition?

A. In the sixth petition which is, And lead us not into temptation, but deliver us from evil, we pray that either God would keep us from being tempted unto sin, or support and deliver us when we are tempted.

Q. 1. What do we request in praying, lead us not into temptation?

A. In praying, lead us not into temptation, we request that God would keep us from being tempted unto sin.

Q. 2. How doth God keep us from being tempted unto sin?

A. God keepeth us from being tempted unto sin, either when he restraineth the devil the great tempter of mankind from assaulting us with his prevailing temptations; or else restraining us from coming unto those ways where temptations are waiting for us, and where we should be tempters unto ourselves, Matth. xxvi. 49. Watch and pray that ye enter not into

temptation. Psalm xix. 13. Keep back thy servant from presumptuous sins, let them not have dominion over me.

Q. 3 What do we request in praying, deliver us from evil?

A. In praying, deliver us from evil, we request that when we are tempted by the devil, or the flesh, or the world unto sin, that we may be supported and strengthened to resist and overcome the temptations, so as to be delivered by the power of God's sufficient grace, from falling into the evil of sin, James iv. 7. Resist the devil and he will flee from you. 1 Cor. x. 13. God is faithful, who will not suffer you to be tempted above that you are able. 2 Cor xii. 7, 8, 9. There was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee.

107. Q. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, For thine is the kingdom, the power and the glory for ever, Amen. Teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him, and in testimony of our desire, and assurance to be heard we say, Amen.

Q. 1. What is the conclusion of the Lord's prayer, itself?

A. The conclusion of the Lord's Prayer, itself, is in these words, for thine is the kingdom, and the power and the glory for ever. Amen.

Q 2. What is the first thing which the conclusion of the Lord's prayer doth teach us?

A. The first thing which the conclusion of the Lord's prayer doth teach us, is to take our encouragement in prayer, not from ourselves, or any worthiness of our own, but from God only, who having the kingdom, and eternal sovereignty, the power, and eternal all sufficiency, the glory for ever, and there-

fore incomparably glorious in his faithfulness, goodness and most tender mercy, we may persuade ourselves, that he is both able to give what we ask and that he is willing and will give what he hath promised unto us, Dan. ix. 18, 19. We do not present our supplications for our righteousness, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken; and defer not for thy own sake, O my God. Psalm v. 2. Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray. Eph. iii. 20. 21. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us; Unto him be glory in the church, by Jesus Christ, throughout all ages, world without end. Amen.

Q. 3. What is the second thing which this conclusion of the Lord's prayer doth teach us?

A. The second thing which this conclusion of the Lord's prayer doth teach us, is in our prayers to God, to praise him, ascribing kingdom, power and glory unto him, 1 Chron. xxix. 10, 11, 13. Blessed be thou Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power; and the glory, and the victory, and the majesty: For all that is in heaven, and in the earth, is thine: Thine is the kingdom, O Lord, and thou art exalted as head above all. Now therefore, our God we thank thee, and praise thy glorious name, 1 Tim. i. 17. Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

Q. 4. Why are we to say, Amen?

A. We are to say, Amen, which signifieth, so be it, or, so it shall be, in testimony of our desires, and assurance to be heard, Rev. xxii. 20. Amen, even so, come LORD JESUS.

THE END.

A

SHORT METHOD

WITH THE

DEISTS.

WHEREIN THE

CERTAINTY OF THE CHRISTIAN RELIGION IS DEMONSTRATED,

IN A LETTER TO A FRIEND.

BY THE REV. CHARLES LESLIE.

Magna est Veritas, et Prævalebit.

A Short Method, &c.

SIR,

YOU request of me some *short topic* of REASON, which shall *demonstrate* the TRUTH of the CHRISTIAN RELIGION, that our deists may be obliged to *renounce* their reason, or *submit* to a clear proof, from reason, of the *divine original* of christianity, and this proof you wish may be such as *no imposture* can pretend to.

In complying with your desire, I will take it for granted, that the truth of the doctrines of Christ will be sufficiently established, if the matters of fact recorded of him in the gospels are true; for his miracles, if real, are *undeniable testimonies* of the TRUTH of his RELIGION. And no one, it is presumed, will deny, if Moses conducted the children of Israel through the red sea, in the *miraculous* manner recorded in the book of Exodus, and performed those *supernatural* works ascribed to him in the scriptures, that his misson was divine;* for these facts afford us as ample testimony of it as can be required, and which every disbeliever will confess he would acquiesce in, had he personally beheld them; it must, therefore, be of the utmost importance to *prove* those *matters* of *fact*.

To effect which, I beg leave to premise such rules, with respect to the truth of matters of fact in general, that when they all concur, such matters of fact cannot be false. And also, to shew, that all these rules unite in the matters of fact of Moses and of Christ; and that they do not agree, in matters of fact of the heathen deities, of Mahomet, nor of any other impostor.

* *See Warburton and Lord Forbes, on the divine legation of Moses.*

The rules are these. First, that the matters of fact shall be such, as the reality of them may be ascertained, by external evidence. Secondly, that they shall be performed puplickly. Thirdly, that not only public monuments shall be maintained in memory of them, but that some external deeds shall be performed. Fourthly, that such monuments, deeds, or observances, shall be instituted and commence from the period in which the matters of fact shall be transacted.

The two first rules render it impossible to impose fictions on men for matters of fact; because every man's senses would detect the imposition. Should a person, for example, declare, that yesterday he divided the Thames, in the presence of all the citizens of London, and conducted them to Southwark, on dry land; and that, in their passage, the waters stood as walls, on each side of them; would it be possible he could persuade the inhabitants of this city, that this declaration was a fact? Would it not be contradicted by each of them? No fallacy, therefore, of this kind, could have been imposed on men at the time when public matters of fact were said to have been transacted.

It remains to be considered, whether such matters of fact might not be invented in some succeeding period, when the men of a former generation were extinct; and whether, through the credulity of after ages, men might not have been induced to have believed, that actions were done in former ages which were not performed? But against such deception, the two last rules effectually secure us; for whenever such matters of fact should have been invented, if not only monuments were said to remain of them; but also, that public actions and observances had been constantly used, since the matters of fact were said to have taken place, the deceit must have been detected through the non-appearance of these monuments, and from the experience also of all those in whose presence the matters of fact were said to have been transacted; as they must have been sensible that by them no such actions, nor observances had been noticed.

Should I, for instance, invent a fiction, purporting, that a certain event took place a thousand years ago. I might, perhaps, prevail with some persons to credit it. But should I also affirm, that from the period of this event to the present day, every youth of a particular nation, at the age of twelve years, had suffered a dissection of a joint of a certain finger, and that, therefore, every man in the nation was now destitute of a joint of such finger; and that this institution was said to have been part of the matter of fact, done so many years ago; appealed to as a proof and confirmation of it, and as having been constantly practised, in memory of such matter of fact, to the present time: Let it be asked, whether, in such a case, it would be possible I should be believed? Should I not be contradicted by every man, of this nation, who should not thus have lost a joint of his finger? And the depriyation of which having been a part of my original matter of fact, would it not demonstrate the whole to be false?

I proceed now to shew, that the matters of fact of Moses and of Christ, have all the rules or marks above-mentioned. With respect to Moses, it is imagined it will be granted, that he could not have persuaded six hundred thousand men, that he had brought them out of Egypt, through the red sea; sustained them with food, in a wilderness forty years, in a miraculous manner; and also, of divers other facts contained in his books, had they been false. He certainly must have imposed upon all their senses, if he could have prevailed with them to have given their assent to these things, had they been unfounded in truth. Here then we perceive an agreement of the first and second of the four marks.

For the same reason, it would have been equally impossible for him to have caused these people to have received his five books, as true, which declared, that all these things had been transacted in their presence, had they not been founded in truth. His language to them is very explicit. "And *know you* this day, said he, for I speak not with your children which *have not known*, and which have not seen the chastise-

ment of the Lord your God; his greatness; his mighty hand, and his stretched out arm; and his miracles; and his acts, which he did in the midst of Egypt, unto Pharoah, the King of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the red sea to overflow them as they pursued after you; and how the Lord hath destroyed them unto this day; and what he did unto you in the wilderness, until ye came into this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Rueben; how the earth opened her mouth, and swallowed them up, and their housholds, and their tents, and all the substance that was in their possession, in the midst of all Israel; but *your eyes* have seen all the great acts of the Lord," Deut. xi. 2, 8.

Will it be said, that these books were written in some age *subsequent* to that in which Moses lived, and that they were published under the authority of his name? But such an imposition could not have succeeded; because mention is made, in these books, that they were written *by Moses*, and, *by his command*, deposited in the ark. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that *Moses commanded* the Levites who bare the ark of the covenant of the Lord, saying; take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee," Deut. xxxi. 24, 26. A copy also of this book, was to remain with the King. "And it shall be, when he siteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites; And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them," Deut. xvii. 18, 19.

It is thus manifest, that this book of the law, declares itself to be, not only an history of the Israel-

ites in the days of Moses, but also the permanent and municipal law and statutes of the Jewish nation, obligatory upon the king as well as the people.

In whatever age, after Moses, it may be supposed this book was forged, it is impossible it could have been received as genuine; because it could not then have been found; neither in the ark, nor with the king, nor in any other place; and when first invented, all the Israelties must have known, that they had never heard of it before, and, therefore, could not have believed it to have been the book of their statutes, and the invariable law of their land, which soon after their departure from Egypt they had received, and by which they uniformly had been governed.

Could any man, at the present period, invent a book of statutes, or acts of parliament, for England, and cause it to be imposed upon the English nation as the only book of statutes they had ever known? As *impossible* would it have been to have caused the books of Moses, had they been invented in any age after him, to have been received for what they mention themselves to be; the statutes and muncipal law of the Jews; and to have persuaded these people, that they *had owned* and *acknowledged* these books from the *days of Moses* to the time in which they should have been invented. For such a deception to have obtained, the Israelites must have been brought to have believed, that they had *owned* books *before* they had the *least knowledge* of them! The whole nation also, must, in an instant, have *forgotten* their *former* laws and government, if they could have received these books as their former laws! Let it be asked, if ever there was a book of forged laws thus imposed on any nation? With what reason, then, can it be supposed, that the book of the jewish laws, if spurious, could have been imposed on the jews? Why will deists suppose an occurrence to have happened to these people, which, it is confessed could not have happened to any other nation.

But the books of Moses, it may be remarked, have a much greater evidence of their truth, than any other

books of laws possess ; for they not only contain the laws of the jewish nation, but also, an historical account of their institution, and mention that their laws were immediately reduced to practice ; particularly, that the festival of the passover was observed, Exod. xii. that from the time it was ordained, all the first-born in Israel were dedicated to God, Numb. viii. 17, 28 ; that Aaron's rod, which budded, was preserved in the ark, to commemorate the rebellion and destruction of Korah, Dathan and Abiram, and also, for the confirmation of the priesthood to the tribe of Levi, Numb. xvii. ; that the pot of manna was likewise preserved to perpetuate the fact, that the Israelites were sustained, by manna, forty years in the wilderness, Exod. xvi. 29, &c. that the brazen serpent was kept in memory of the miraculous healing of the people of Israel, on their beholding it when bitten by fiery serpents in the wilderness, Numb. xxi. 9 ; and also, that the feast of Pentecost was celebrated, Exod. xxiii. 16.

Besides these remembrances of particular actions and events ; there were other solemn institutions to commemorate the deliverance of these people from Egyptian bondage ; their sabbath ; their daily sacrifices and yearly expiation ; their new moons, and various feasts and fasts ; so that there were yearly, monthly, weekly and daily remembrance and observances of certain things and occurrences.

The books of Moses likewise mention, that a particular tribe was appointed and consecrated by God, as his priests ; by whom the sacrifices of the people were to be offered, and these solemn institutions to be celebrated, and that it was death for any other persons to sacrifice at the altar ; that the high priest wore a mitre and magnificent robes, of God's own appointment, with the miraculous urim and thummim in his breast-plate, from whence the divine responses were given ; that, at his word, the King, and all the people, were to go out and come in ; that the Levites were the chief judges, even in all civil cases, and that it was a forfeiture of life to resist their sentence.

At what time soever it may be supposed, that these books were forged, after the death of Moses, it is impossible they could have been received by the Jews as genuine, unless they could have been induced to have believed, that they had received them from their fathers; had been instructed in them when they were children, and had taught them to their children; and also, that they had been circumcised, and did circumcise their children, in pursuance to what was commanded in these books; that they had observed the yearly passover, the new moons, the weekly sabbath, and all those various feasts, fasts and ceremonies enjoined in these books: And further, that they had never eaten any swine's flesh, nor other meat prohibited in these books; that they had a magaificent tabernacle, with a priesthood to administer in it, which was confined to the tribe of Levi, over whom was placed an high priest, invested with great prerogatives, whose death only could give deliverance to those who had fled to the cities of refuge. But altogether *impossible* would it have been to have persuaded a whole nation, that they had *known* and *practised* all these things, if the *contrary* had been the fact; or to have *received* a *book* as *true* that declared they had practised them, and, as a confirmation of the declaration, appealed to their practice! Here, therefore, is a concurrence of the third and fourth marks before mentioned.

Let us now descend to the utmost degree of supposition; that these things were practised before the books of Moses were supposed to have been forged; and that they imposed on the nation, in causing them to believe, that they had regarded these observances in memory of certain things inserted in these books. But will not the same impossibilities occur here, as in the former case? For we must conclude, that the Jews must have kept all these observances in memory of *no object*, or without having had *any knowledge* of their original, or any reason why they kept them; whereas these observances very particularly expressed the *reasons* why they were instituted; that the pass-

over, for instance, was ordained to commemorate God's passing over the children of the Israelites, in the night in which he slew all the first-born of the Egyptians. Let it be supposed, though entirely contrary to the truth, that the jews were not informed of *any reason* why they regarded these observances; in such case, would it have been possible to have persuaded them to have believed, that they had kept these observances in memory of facts they had never had any knowledge of?

Should a person now invent some romantic story, which declared that strange things were transacted a thousand years ago, and, in confirmation of this tale, endeavor to persuade the christian world, that they had, during this period, observed the first day of the week in memory of Appollonius, Barcosbas or Mahomet; that they had been baptized in his name, sworn by his name, and upon a book which the said person had forged, and which to them was before unknown, in their public courts of judicature; that this book had been their gospel and their law, which they had for a thousand years past, universally received and owned, and no other; I would ask a deist, whether he thinks it *possible* that such a deception could be imposed on the christian world? But as *impossible* would it have been to have caused the books of Moses to have been imposed on the Jewish nation, had they been forged!

As the union of these four marks affords a certainty of a matter of fact, it prevents also, the imposition of any fabulous book upon men, at what period soever invented; whether at the time in which the matters of fact it relates were said to have happened, or in any succeeding age.

It is well known, for example, there is a stonhenge in Salisbury-Plain; but no man knows the reason why those great stones were placed there; by whom, or in memory of what event. Should, however, a book be written, and it be asserted therein that these stones were set up by Hercules or Polyphemus, in memory of some of their actions. And to confirm

this assertion, should it be mentioned in this book, that it was written when such actions were performed, and by the very actors themselves, or those who were eye-witnesses of the facts; and that the book had been received as true and quoted by authors, of the first reputation, in all ages since it was wrote; that this book was also well known in England, and enjoined, by act of parliament, to be taught to our children; that we did teach it to our children, and had been taught it ourselves, when in a state of childhood. Suffer it to be asked, whether a book so devoid of truth, could be imposed on the people of England? And, should the author of it, insist upon its being genuine, whether, instead of believing it to be so, they would not have reason to believe it was expedient he should be sent to bedlam?

Let us now compare this ideal transaction, with the stonhenge, if I may be allowed so to call it, or twelve great stones set up at Gilgal. It is mentioned, that one reason why these stones were set up was, that "they might be a sign among the people of Israel, that when their children should ask their fathers, in time to come, saying; what mean ye by these stones? That then they should answer them; that the waters of Jordan were cut off before the ark of the coveuant of the Lord, when it passed over Jordan, and that these stones should be a memorial unto the children of Israel for ever," Josh. iv. 6, 7. The thing in memory of which these stones were erected, was such as could not possibly been imposed on the Jewish nation, at the time when it was said to have been done; it was, indeed, as wonderful and miraculous, as their passage through the red sea. This event took place at noonday, in the presence of the whole nation; and when the waters of Jordan were divided, it was not at any low ebb, but at a time when the river overflowed all its banks, Josh. iv. 15. As soon as the "feet of the priests that bare the ark were dipped in the water, the waters which came down from above, stood and rose up upon an heap, very far from the city Adam, that is beside Zaretan; and those that came down toward

the sea of the plain, even the salt-sea, failed and were cut off; and the people passed over against Jericho: The priests stood in the midst of Jordan, till all the armies of Israel had passed over. And it came to pass, when the priests that bare the ark of the covenant of the Lord, were come up, out of the midst of Jordan, and the soles of the priests feet were lifted up upon the dry land, that the waters of Jordan returned unto their place, and flowed over all its banks as they did before. And the people came up out of Jordan, on the tenth day of the first month, and encamped in Gilgal, on the east side of Jericho; and these twelve stones which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying; when your children shall ask their fathers in time to come, saying; what mean these stones? Then shall ye let your children know, saying; Israel came over this Jordan on dry land. For the Lord your God dryed up the waters of Jordon from before you, until we were gone over; as the Lord your God did to the Red Sea, which he dryed up, from before us, until we were gone over; that all the people of the earth might know the hand of the Lord that it is mighty; that ye might fear the Lord your God for ever, Josh. iv. 18. &c.

But let it be supposed, that the passage over Jordan, as here related, was fictitious; that these stones, at Gilgal, were erected upon some other occasion, in some subsequent age; that then some person invented the book of Joshua, and said it was written by Joshua himself, when this event happened, and that the author of this book, offered this stonhenge, at Gilgal, as a testimony of its truth; would not the Jews have said to him, "we know the stonhenge at Gilgal, but we were, until *now*, wholly unacquainted with the *reason* of it: nor have we had any *previous knowledge* of the book of Joshua! Where hath it been deposited for so many ages; and how came you in possession of it after so long a period? But this book of Joshua informs us, *that* it was commanded, that this passage over Jordan *should* be *taught* to *our children*, from age to age; and,

therefore, that they were *always* to be *instructed* in the *meaning* of the stonhenge at Gilgal, as a *memorial* of this miraculous passage over Jordan! It is, however, manifest, that we were *never instructed* in this fact when we were children; nor did we ever *teach* it to our children! It is not *probable* that so remarkable an event could have been *forgotten*, while so uncommon a stonhenge continued, which was erected for *that end only*, and, therefore, it is evident that the book *cannot* be *genuine*, but must have been written by some person, in some age after the death of Joshua!"

If no such imposition, as that above mentioned, respecting the stonhenge at Salisbury Plain, could be palmed upon the people of England, how *much less* could the Jews have been imposed on with regard to the stonhenge at Gilgal? If where we know not the reason of a bare monument, such a false reason cannot be imposed on men, how much more impossible would it be to impose upon us, in *actions* and *observances*, which we celebrate in memory of particular events? How impossible to cause us to forget those events which we *daily commemorate*, and to persuade us that we had *always kept* such institutions in memory of things we *never* had *any knowledge of*?

If we perceive it thus *impossible* for us to become dupes to an imposition, even in things which have *not all* the four marks, how much more impossible is it that any deceit should attend the thing in which all these marks concur?

But *all* these marks meet in the matters of fact which are recorded in the gospels, respecting Christ, as well as the matters of fact of the old testament, which relate to Moses.

The gospels declare, that the works and miracles of Christ were done publickly, in the face of the world, John xviii. 20. and the acts of the apostles mention, that three thousand persons, at one time, Acts ii. 41. and above five thousand at another period, Acts iv. 4. were converted to christianity, upon conviction of what they had seen, and what had been publickly transacted before them, wherein it was impossible to have imposed

upon them. Here, therefore, is an agreement of the two first of the four rules.

The other two concur in baptism and the Lord's supper, which were instituted by Christ himself, and designed to be perpetuated to the christian church to the latest period of time; and they have been, since their institution, uniformily observed by the christian world. Christ ordained ministers to preach and administer these sacraments, and to govern his church, "even to the end of the world, Mat. xxviii. 20. Accordingly, they have continued, in regular succession, to this day, and, no doubt, will thus continue, 'till the final consummation of all things; the existence, therefore, of the christian clergy, is as notorious a matter of fact, as was the tribe of Levi, among the jews. The gospel is also as much a law to christians, with respect to their religious conduct, as was the book of Moses to the jews; and as it is a part of the matters of fact related in the gospel, that such an order of men was appointed by Christ, and to continue to the end of the world, if the gospel was a fiction, and invented some ages after Christ, at the time it was invented, there could not have been any such order of clergy, derived from the institution of Christ, which must have contradicted the gospel, and demonstrated it to have been false.

The pretended matters of fact of Mahomet, and what is fabled of the heathen deities, all *want* some of these four rules, whereby the certainty of matters of fact is demonstrated. Mahomet did not pretend to have wrought miracles, as he himself declares, Koran, chap. vi, &c. and those which, by some are said to have been performed by him, are regarded by mahometans as legendary fables, and, as such, they are rejected by the wise and learned among them.* But those miracles related of Mahomet, possess not the two first rules beforementioned; for his pretended converse with the moon; his mersa or night journey from Mecea to Jerusalem, and from thence to heaven,

* *Prideaux's life of Mahomet, p.* 34.

were not performed in the presence of any one. The same may be said of the fables of the heathen Gods: of Mercury's stealing sheep, for instance; and of Jupiter's changing himself into a Bull. But such relations are most senseless, and wholly unworthy the attention of reasonable beings!

You may challenge, sir, all the deists in the world, to produce any action that is *fabulous*, in which all these four marks unite or agree! The histories contained in the book of *Exodus* and in the *Gospels*, could never have been received, had they not been *true*; because of the institution of the jewish and christian priesthoods; of the sabbath; of the passover; of circumcision; of baptism, and other ordinances, are therein related as having *descended* without interruption, from the *period* of their *commencement*. As impossible would it have been, to have persuaded men, that they had been circumcised and baptized, and had circumcised and baptized their children; celebrated passovers, sabbaths and sacraments, under the government and administration of a certain order of priests, if they had no knowledge of these things, as it would have been, to have caused them to have believed, that they had passed through a sea and a river upon dry land; seen the dead raised, and divers miracles performed, when they were entirely unacquainted with these facts! But without having believed these things, it is impossible that the books of Moses and the gospels should have been received! For the truth of the matters of fact contained in these books and in the gospels, was required to be believed by men, *only* as they had *seen such facts*; and appeal having been made to their *senses* for the *truth* of *these facts*. This circumstance rendered it impossible for any person to have invented such accounts in after ages, without having been detected of falsehood when the falsities were invented; and as impossible also, would it have been to have imposed upon mankind, when such public matters of fact were said to have had their origin.

It undoubtedly concerns deists, if they wish to be considered as men of reason, to shew some matter of fact of former ages, which they admit to be true, that has a greater evidence of its truth than the matters of fact of Moses and of Christ, or they cannot, with any appearance of reason, reject the latter, and yet retain the former!

But the matters of fact of Moses and Christ, it may be observed, have such evidences of their authenticity, as no other matters of fact, of those times possess, however true; and deists may be called upon to prove any forgery in which all those four marks unite!

This is a short issue, and fully determines the case! Let them choose the most probable of all the fables of the heathen deities, or actions of the founder of any religion, and see whether in any such fable, or actions, these four marks concur! If not, and if unable to *disprove* the matters of fact contained in the scriptures, let them *revere* the dictates of REASON; *reverence* TRUTH, and *submit* to the *irrefragable* CERTAINTY of the CHRISTIAN RELIGION!

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